

THE ECLECTIC REVIEW,

FOR OCTOBER, 1823.

Art. I. *Letters on the State of Christianity in India*; in which the Conversion of the Hindoos is considered as impracticable. To which is added, a Vindication of the Hindoos, Male and Female, in Answer to a severe Attack made upon Both by the Reverend ***** By the Abbé J. A. Dubois, Missionary in Mysore, Author of the Description of the People of India. Small 8vo. pp. 222. Price 7s. London. 1823.

THE Abbé Dubois, after having tried *his* method of converting the Hindoos, the method of the Jesuits, during a period of twenty-five years, without any success, has come to the conclusion, first, that their conversion by any method is impossible,—that the time for it is, in fact, gone by; secondly, that it is not very desirable, for, bating a few enormities, they are not worse than Europeans. ‘Disgusted at the total inutility of his pursuits, and warned by his grey hair that it was full time to think of his own concerns, he has returned to Europe’—to profit by the credulity and good-nature of the British public, to whom he pays a compliment not wholly undeserved, in the declaration,

‘that if the Hindoo Brahmins were animated by a spirit of proselytism, and sent to Europe missionaries of their own faith, to propagate their monstrous religion, and make converts to the worship of Seeva and Vishnoo, they would have much more chance of success among certain classes of society, than we have to make among them true converts to the faith in Christ.’ p. 136.

Those of his readers who may have in recollection the apologies for Hindooism, put forth by certain British Christians between fifteen and twenty years ago, with the avowed purpose of opposing the dissemination of Christianity in India, will know to what classes of society the Abbé’s sly sarcasm is applicable. And indeed, a person that should be brought to think on all points with our Author, must be more than half-

way converted to the Hindoo faith. As the first fruits of the Abbé's success in his new missionary project, he has obtained, if not a proselyte, a worthy coadjutor in the Editor of the Monthly Magazine, that learned refuter of Sir Isaac Newton, who is, indeed, a sort of English Brahmin. What may be his success with the Honourable the Court of Directors, to whom his book is, as 'a mark of his gratitude,' dedicated, we presume not to conjecture. But we have no doubt that his efforts to promote the cause of Hindooism in this country, will be at least more successful than his endeavours to promote Christianity in the Mysore, and that he will obtain, too, much higher consideration here, and more easy credence, than he could possibly have obtained at Calcutta. He has done well, as regards 'his own concerns,' to return to Europe.

But can this zealous Vindicator of the Hindoos be the identical Abbé J. A. Dubois, whose "Description of the People of India," published in 1817, exhibited so awful and disgusting a view of the Hindoo idolatry? This natural question, our Author anticipates with some obvious misgiving.

'If you object to me,' he says in one place, 'that what I have stated in this letter, *seems to be in several points at variance with what I have stated in my former writings, in which I have not in several cases expressed so favourable an opinion on the Hindoos as I do at present*, I will answer, that, in my former productions, most of my censures, if not all, are directed, first, against the Brahmins or other persons who, like them, live by imposture, and the whole of whom do not form a twentieth of the population of India. Secondly, my censures are also directed against the enormities of the monstrous worship prevailing in the country, to which it has at all times been impossible for me to reconcile myself. However, if it were in our power, through fair means, to take off from the religion of the country several monstrosities, which are truly a disgrace to human nature, I would forgive them all that is only extravagant in their worship.' p. 169.

Never was a truer adage than that liars need have good memories. This shuffling excuse for playing the girouette, will avail the Abbé little, so long as his bulky quarto remains a drug in the market, to furnish the ready means of his detection. That volume now lies before us; we shall have occasion to make use of its contents; and though, after perusing these Letters, we can place no reliance on the Author's integrity, yet, it is satisfactory to receive the indirect confirmation of his previous statements, which is furnished by this unworthy attempt on his own part to invalidate them. The value of the larger volume may be considered as undiminished; nor have we any wish to retract the praise bestowed on the literary

labours of its Author. It was compiled with very different views, was written in French, and, after being purchased on account of the East India Company, lay for a considerable time in their library, accessible only 'to the curious,' till the Directors were pleased at length to direct its being translated and published. Such a work comes to us with every external mark of credibility and honest intention; which cannot be said of a flippant volume got up for the London public. Yet, even in the Translator's preface to that work, it was deemed necessary to apologize for the learned Frenchman's strange inconsistencies.

'And if his zeal,' it is said, 'may at any time betray him, in argument, to conclusions apparently a little at variance, it would have been found but an ungrateful service to interrupt the reader with notes for the purpose of exposing *small incongruities*, or in attempting to reconcile them.' *Advertisement. p. viii.*

The same fatality has followed the Author in inditing the Letters before us: they abound with *incongruities* not less palpable. The two parts into which the volume is divided, are, indeed, marked by so great a difference of tone and spirit, that the slightest observation is sufficient to detect the influence under which the 'Vindication' has been drawn up. The first three Letters were written in 1815 and 1816, while the Author was as yet but little known, and, we suspect, before he had determined on quitting the Peninsula. The remaining Letters, which contain the attack on Mr. Ward, are dated 1820, 1., and are addressed to a major and a captain residing at *Calcutta*, who have, it seems, advised the Author to publish the whole 'for the information of the public.' This poor old priest has in fact, we have no doubt, been spirited up to abuse the Bible Society and the Serampore Missionaries, by some of those military gentry, the *Qui-hies* of *Calcutta*, who are much more likely to be found at a *doorga* feast, than in a Christian church of any kind,—to whom a Baptist missionary would naturally enough be an excellent joke over their mango fish, and mulligatawnie, and tiffin, or, if personally encountered, an intolerable bore. But why were not these Letters published at *Calcutta*? Could the good Abbé be in want of funds or of friends in India? How comes it to pass that he has waited till he came to England, before he ventured to utter charges against persons residing in Bengal, the truth or falsehood of which could best have been ascertained on the spot? And how is it that our Missionary's love to the Hindoos becomes so much more enthusiastic now that he has turned his back upon them for ever? There seems to us to be much more prudence than

fairness in this proceeding. And yet, this modest Frenchman talks of the 'independent, candid, and impartial manner' in which he has treated his subject. *Nous verrons.*

The immediate object of the Abbé's personal animadversions, (though with a strange affectation of delicacy he has not named him,) the late estimable William Ward, has gone to reap the reward of his labours, where his works will follow him. Living, his mild spirit would not, we are persuaded, have even been ruffled by the uncourteous and unchristian attack of his antagonist; and from such a quarter, his memory can have nothing to fear. It is, nevertheless, due to his character, now that he can no longer answer for himself, to expose the disingenuousness and fallacy of this impotent attempt to invalidate his statements.

The Letter which has furnished the Abbé Dubois with the text for his petulant observations, first appeared in the Newspapers, whence it was copied into the Asiatic Journal, in which it provoked some discussion. It was afterwards given, in a corrected form, in the small volume of "Farewell Letters" published by Mr. Ward in 1821. That volume, as our readers are aware, consisted of a brief selection of prominent facts, and was meant as a summary, rather than as an original communication. Mr. Ward's large work on the Manners and Customs of the Hindoos, was first published at Serampore in the year 1811, in four quarto volumes. It has now been twelve years before the British public, has reached a third edition, and we are not aware that its accuracy and fidelity have ever been called in question. To this important work, the Abbé Dubois makes not the slightest reference. Had he never heard of it? What, then, must be the extent of even his literary information? Or rather, what must we think of the honesty of his Calcutta friends, who furnished him with the "Letter" on which he has commented, and omitted to inform him of the high ground which Mr. Ward stood upon as the author of that work?

The Abbé professes, however, to have 'at different times' perused many of the public accounts of the new reformers of 'several sects, settled of late in several parts of India;' and their exaggerations and misrepresentations respecting the Hindoos, have, he says, roused his indignation to a high degree. His sweeping indictment includes all the Protestant missionaries who have been sent out to India, and all the Reports of our Missionary Societies. He takes good care not to be too specific in his allegations, nor does he bring one single extract to substantiate them; but, after charging these 'gentlemen' with particularly delighting in representing these

innocent people under the blackest and most odious colours,—with indiscriminately holding up all their usages and practices to public contempt, and abusing, reviling, and degrading them almost to the level of brutes,—he adds :

‘ But I am happy to know that a quite different view of the subject has been taken by a Warren Hastings, a Burke, a Cornwallis, a Robertson, a Sir William Jones, a Colebrooke, a Hawkins, a Wilkins, and many other enlightened persons who had made close and deep researches on all that relates to the Hindoos. I am happy to know that such men of talents, in acknowledging the vices of the Hindoos, had candour enough to acknowledge also their virtues, and to make a just estimate of what was good, and what was bad in their institutions. Now it is a subject of regret to see that the opinions and authority of so many enlightened and independent persons are disregarded, to listen to the suspicious accounts and wild theories of men of mediocrity, who have of late undertaken the altogether impracticable task of reforming these nations in their religion, morals, and manners.’ pp. 146, 7.

Of what Sir William Jones, or Warren Hastings, or Lord Cornwallis thought of the Hindoos, we have good reason to believe our Author utterly ignorant. He has got hold of a few illustrious names, some of which no person acquainted with the subject, would have thought of citing as authorities at all. It is, indeed, not a little amusing to find the Author of a large quarto volume descriptive of Hindoo character, manners, and customs, which professed to throw light on a subject till then involved in much error and obscurity,* now gravely referring to ‘ historians ancient and modern,’ as unimpeachable authorities—when those very authorities are at direct variance, on many points, with his own testimony. But even here he blunders. He says :

‘ It was reserved for a few enthusiasts, who have of late years made their appearance in the country, under the imposing title of reformers, to reverse this pleasing picture, by giving us the most shocking accounts on the subject, and by holding out to our view, the mild and inoffensive Hindoos, as a people wholly polluted by every kind of wickedness; as a race of barbarians sunk into the deepest abyss of ignorance and immorality; as a people far below the most savage nations, and approaching nearer, by their beastly habits and unnatural vices, to the brute than the human creation.’ p. 179.

* Among the recommendations of the Abbé’s MS. prefixed to his work by the Translator, the opinion of Lord William Bentinck is cited, who states it as the result of his own observation during his residence in India, that ‘ the Europeans generally know little or nothing of the customs and manners of the Hindoos.’

We shall presently see that it was *not* reserved for the enthusiasts alluded to under the title of reformers, (which title it is well known they never have assumed,) to reverse this pleasing picture. To balance our Author's authorities, Lord Teignmouth will be considered by most persons as not less 'enlightened' in these matters than Warren Hastings; and his view of the subject is well known to be in unison with that given by Dr. Buchanan and the Missionaries. It would be easy to cite other testimonies of statesmen and official persons scarcely less decisive, while the unsuspecting authority of Mr. Mill is singly sufficient to outweigh that of all modern historians who have preceded him. The admirable analysis of the Hindoo religion, polity, and literature, prefixed to that gentleman's History of British India, is in striking contrast with the vagueness and exaggeration of most writers who had undertaken to treat of the subject; and no well-informed person would venture to question his strict impartiality. His name could not have been omitted in such an enumeration, unless through ignorance or dishonest design. But we have one name yet in reserve, to back the testimony of 'the enthusiasts,' for which our Author has a higher respect than for any that we have mentioned; it is that of J. A. Dubois. We shall now select from his former work, a few passages descriptive of the general character of the mild and inoffensive Hindoos.

* The same debility and tendency to degenerate, which is so visible in the Hindoos themselves, appear to involve all animal existence in that country, from the plant up to the human species. The grass, vegetables, and fruits are all sapless. The domestic and wild animals, with the exception of the elephant and the tiger, are there found in a degraded state, both as to native vigour and nutritive properties. All eatable things, of the most succulent nature elsewhere, are insipid here. Nature seems, in this region, to have fashioned all her productions, animate or inanimate, on a scale proportioned to the feebleness of the people. The imbecility of the mind keeps pace with that of the body. There is no country, I believe, where one meets with so many stupid or silly creatures What they are in point of courage, is well known; their natural cowardice being every where proverbial. Neither have they sufficient firmness of mind to resist any application that may be made to them on their weak side. Praise and flattery will induce them to part with any thing they possess. They are not less devoid of that provident spirit which makes other mortals think of their future wants and well-being, as much as of the present. Provided the Hindoo has just enough to support the vanity and extravagance of the day, he never reflects on the state of misery to which he will be reduced on the morrow, by his ostentatious and empty parade. He sees nothing but the present

moment, and his thoughts never penetrate into an obscure futurity. From this want of foresight chiefly proceed the frequent and sudden revolutions in the fortunes of the Hindoos, and the rapid transitions from a state of luxury and the highest opulence to the most abject wretchedness. They support such overpowering shocks of fortune with much resignation and patience. But it would be erroneous to ascribe their tranquillity under such circumstances, to loftiness of spirit or magnanimity; for it is the want of sensibility alone, that prevents their minds from being affected by the blessings or miseries of life.

It was probably with an intention to make some impression on their unfeeling nature, and to stimulate their imagination, that their histories, whether sacred or profane, their worship and laws are so replenished with extraordinary and extravagant conceits. We must also ascribe to their phlegmatic temper, more than to any perverseness of disposition, the want of attachment and gratitude with which the Hindus are justly reproached. No where is a benefit conferred so quickly forgotten as among them. That sentiment which is roused in generous minds by the remembrance of favours received, is quite a stranger to the natives of India. (pp. 202, 3.)

"What is a Brahman?" I was one day asked, in a jocular way, by one of that cast with whom I was intimately acquainted: "he is an ant's nest of lies and impostures." It is not possible to describe them better in so few words. All Hindus are expert in disguising the truth, but there is nothing in which the cast of Brahmans so much surpasses them all, as in the art of lying. It has taken so deep a root among them, that, so far from blushing when detected in it, many of them make it their boast. (p. 177.)

When the Brahmans find themselves involved in (pecuniary) troubles, there is no falsehood or perjury which they will not employ for the purpose of extricating themselves. Nor is this to be wondered at, since they are not ashamed to declare openly, that untruth and false swearing are virtuous and meritorious deeds when they tend to their own advantage. When such horrible morality is taught by the theologians of India, is it to be wondered at that falsehood should be so predominant among the people? (p. 107.)

In general, the reserve of the Hindus in all the circumstances of their lives, makes it very difficult to discover what is at the bottom of the heart; and the skill which they possess in counterfeiting what best suits their interest, takes away all confidence in their most solemn protestations. (p. 189.)

One of the principal ties that bind human creatures together, the reverence we feel for those from whom we derive our existence, is almost wholly wanting among them. They fear their father, while they are young, out of dread of being beaten; but, from their tenderest years, they use bad language to the mother, and strike her even, without any apprehension. When the children are grown up, the father himself is no longer respected, and is generally reduced to an absolute submission to the will of his son, who becomes master of him and his house. It is very uncommon, in any cast whatever, to

see fathers preserving their authority to the close of their lives, when the children are mature. The young man always assumes the authority, and commands those who are the authors of his being.' (p. 190.)

'The affection and attachment between brothers and sisters, never very ardent, almost entirely disappears as soon as they are married. After that event, they scarcely ever meet unless it be to quarrel. The ties of blood and relationship are thus too feeble to afford that strict union and that feeling of mutual support, which are required in a civilized state.' (p. 21.)

'As no pains are taken to curb the passions of their indocile infants, their minds are left exposed to the first impressions that assail them, which are always of an evil tendency. From their earliest years, they are accustomed to scenes of impropriety, which, at such an age, might be supposed incapable of imprinting any image on their fancies: but it is nothing uncommon to see children of five or six years old, already become familiar with discourse and actions which would make modesty turn aside. The instinct of nature is prematurely awakened by the state of bare nakedness in which they are kept for their first seven or eight years, and excited by the loose conversation which they frequently hear, the impure songs and rhymes which they are taught as soon as they can speak, and the lewd tales which they constantly listen to and are encouraged to repeat. Such are the sources from whence their young hearts imbibe their first aliment, and such the earliest lessons which they learn.

'It is superfluous to add, that, as they grow up, incontinence and its attendant vices increase with them. Indeed, the greater part of their institutions, religious and civil, appear to be contrived for the purpose of nourishing and stimulating that passion to which nature of itself is so exceedingly prone. The stories of the dissolute life of their gods; the solemn festivals so often celebrated, from which decency and modesty are wholly excluded; the abominable allusions which many of their daily practices always recal; their public and private monuments, on which nothing is ever represented but the most wanton obscenities; their religious rites, in which prostitutes act the principal parts: all these causes, and others that might be named, necessarily introduce among the Hindus the utmost dissoluteness of manners.' (pp. 190, 1.)

'Constant experience proves, that Hindu girls have neither sufficient firmness nor discretion to resist, for any length of time, the solicitations of a seducer; which is no doubt a strong reason for disposing of them in marriage so soon. Those who cannot find a husband, fall into the state of concubinage with those who choose to keep them.' (p. 134.) 'But marriage itself is a feeble restraint in many cases, on the evil consequences of so profligate an education. Nothing is more usual than for a married man to keep one concubine, or several, out of his house, when he is able to afford the expense.' (p. 191.)

'Domestic discord cannot fail to be prevalent in a country where the youths are trained so early to licentiousness, where the number of young widows is so great, and where abortion is so common, from

most of them knowing the means of procuring it, and from believing it to be a smaller evil to cause the death of an unborn infant than to put to hazard the reputation of a frail matron. But many of these misled women, whose minds do not shrink from the crime of infanticide, and who use ingredients to destroy the innocent victim, become the sacrifice to their wickedness; for it frequently happens, that the deadly drug extinguishes the life of the mother after that of the child.

‘ Besides the sources of corruption already noticed, which are common to all the Hindus, there is one of a peculiar kind, known in several districts, though chiefly among the Brahmans and some other classes of Hindus the most distinguished for licentious habits. Many of them possess a detestable book, which is known under the name of *Kokwa Sastra*, and *Padinetu Karnam*, in which the grossest lewdness and most infamous obscenities are taught in regular method and upon principle. I know not whether this abominable work exists in the various countries of India, and whether it be written in their several idioms; but I know it is extant in writing, in the *Tamul*, and that it is met with in the districts where that dialect is used.’

‘ The mere connexion with unmarried women is not considered as an offence by the Brahmans; and those men who attach the idea of sin to the violation of the most trifling ceremony, see none in the greatest excesses of profligacy, such as the institution, contrived for their gratification, of the dancing girls, or prostitutes, attached to the idolatrous rites in the different temples.’ (pp. 192, 3.) ‘ But it will appear almost incredible, that, notwithstanding this state of corruption and the relaxation of manners so widely diffused over all India, external propriety of behaviour is much better maintained amongst them than amongst ourselves. The indecent prattle and fulsome compliments which our fops are so vain of, are here entirely unknown. The women, *shameless and dissolute as they are in other respects*, would not join in such impertinent gossiping in public. The austere behaviour of the Hindus towards the fair sex, arises from the opinion in which they have been nurtured, that there can be nothing innocent in the intercourse between a man and a woman. The politeness, attention, and gallantry which the Europeans practice towards the ladies, although often proceeding entirely from esteem and respect, are invariably ascribed by the Hindus to a different motive; and they cannot see a European conducting a lady under his arm, but they conclude she must be his mistress.’ (p. 194.) ‘ But we have said enough on the subject of women, in a country where they are considered as scarcely forming a part of the human species.’ (p. 220.)

‘ The very extravagance of the Hindu idolatry, the whole ritual of which is nothing less than the subversion of common sense, serves to give it a deeper root in the hearts of a people sensual, enthusiastic, and fond of the marvellous. Infatuated with their idols, they shut their ears to the voice of nature, which cries so loudly against it. But the Hindus are still more irresistibly attached to the species of idolatry which they have embraced, by their uniform pride, sensuality,

and licentiousness. Whatever their religion sets before them, tends to encourage these vices; and consequently, all their senses, passions, and interests are leagued in its favour. Interest also, that powerful engine which puts in motion all human things, is a principal support of the edifice of Hindu idolatry. Those who are at the head of this extravagant worship, most of them *quite conscious of its absurdity*, are the most zealous in promoting its diffusion, because it affords them the means of living.' (pp. 390, 1.)

'The Brahman lives but for himself. Bred in the belief that the whole world is his debtor, and that he himself is called upon for no return, he conducts himself, in every circumstance of his life, with the most absolute selfishness. The feelings of commiseration and pity, as far as respects the sufferings of others, never enter into his heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another cast; and will not stir to help him to a drop of water, though it were to save his life.' pp. 196, 7.

We add a few more touches to this striking and horrible portrait, from the Letters before us.

'It cannot be denied, that the Hindoos are more generally disposed to knavery, dishonesty, and their concomitant vices, than the Europeans. The propensity of most of them to pilfering, for instance, is almost irresistible; and, in general, if a native can avoid discovery in being dishonest, he will be so as often as his own interests require it.' (p. 160.)

'The Hindoo has been bereft of his reason and understanding by his crafty religious guides: he cannot in any circumstance judge for himself, not even in his domestic concerns, or the most trifling occurrences. All is invariably ruled by his unchangeable institutions. Imparting or receiving knowledge is a crime, and listening for the purpose to any other but his religious leaders, the Brahmins, is considered as a heinous transgression. A Hindoo, and, above all, a Brahmin, by his institutions, his usages, his education and customs, must be considered as a kind of *moral monster*, as an individual placed in a state of continual variance and opposition with the rest of mankind, with whom he is forbidden all free and confidential intercourse; nay, whom he is obliged to shun, to scorn, and to hate.' (pp. 99, 100.)

'The more I consider the principles and conduct of those leaders of the public opinion in India, the more I become persuaded that there is something preternatural in this caste of Hindoos; I am the more appalled and confounded by the subject, and I cannot account for it otherwise but by supposing that on account of their quite unnatural habits, they are lying under the Divine wrath and curse. I cannot help looking upon them as upon those false philosophers of whom Paul speaks (Rom. i.), "who, professing themselves wise, are become fools;" whom, for having perverted their own reason, and that of others, "God gave over to a reprobate mind, and to the lust of their own heart," &c. &c.

* In common with those philosophers mentioned by St. Paul, the Brahmins entertain, respecting the only true God, and his divine attributes, as clear and pure ideas as a people unassisted by the light of divine revelation can have; but to that Supreme Being they pay no worship whatever, and besides they make it a duty never to communicate to what they term the stupid vulgar, this most important truth of the existence of only one God. "They hold the truth in unrighteousness; so that they are without excuse, because that when they knew God, they glorified him not as God. They changed the truth of God into a lie. Wherefore the wrath of God is revealed from heaven against them, and God gave them up unto vile affections."

* In reading this chapter of our holy books, and the forcible style in which the Apostle treats the subject, one would fancy that he had in view the Hindoo Brahmins when he wrote it. If one would draw up the character of this caste of Hindoos, it could not be better done than by literally transcribing the 29th, 30th, and 31st verses of this very chapter.' (pp. 103, 4.)

* Are the worshippers of the Lingam less culpable than those of Belphegor? and is the worship of Jagnot and Teroopatty less nefarious than that of Moloch? Are we not warranted, on beholding the unnatural and odious worship which prevails all over India, in thinking that these unhappy people are lying under an everlasting anathema; that by obstinately refusing to listen to the voice of the heavens, which "declare the glory of God," they have for ever rendered themselves unworthy of the divine favours; that by obstinately rejecting the word of God, which has been in vain announced to them without intermission, during these last three or four centuries, they have "filled up the measure of their fathers," have been entirely forsaken by God, and (what is the worst of divine vengeance) given over for ever to a reprobate mind, on account of the peculiar wickedness of their worship, which supposes, in those among whom it prevails, a degree of perversity far beyond that of all old Pagan nations.' (p. 112.)

Such is the Abbé Dubois's own description of the character of the Hindoos. Imbecile, stupidly ignorant, cowardly, sensual, improvident, incapable of gratitude, deceitful, addicted to perjury, destitute of either filial or fraternal affection, quarrelsome, abusive, licentious and dissolute to the highest degree, unfeeling, dishonest, proud, given up to a reprobate mind, wicked beyond all the pagan nations of antiquity—it seems impossible to darken the portrait by one additional trait, unless it be that of cruelty as displayed in overt acts of murder. Nor is this wanting. The Abbé himself admits that homicide and suicide, 'though held in particular horror by the whole of the Hindoos, and though less frequent among them than in many other nations, are not unknown.' (p. 196.) The prevalence

of abortion, infanticide, and the diabolical *suttee*, furnish the best comment on the 'particular horror' in which homicide is held. But, in the chapter on magic, we meet incidentally with a piece of information still more to the point.

'When the object is, to procure the death of any one, the boiled rice offered up must be sprinkled with blood. And, upon the same principle, when the utmost effect is required from a magical operation, a human victim is sacrificed, and particularly a young girl.' p. 346.

To this subject we shall have occasion to advert more specifically. In the meantime, we need only remind our readers of the declaration made by the author of a recent work on India*, that 'infanticide, suttee, pilgrimage, and self-torture 'destroy not more lives' in that country, 'than the secret 'practices of the Brahmins.'

Yet, than this lowest deep of degradation and crime, there is still a lower deep. The above description applies to the Hindoos in general, including, more especially, the higher casts. But there are large classes in Hindoo society, which even they regard as infamous. The Pariahs are computed by our Author to include at least a fifth of the whole population of the Peninsula; they are all held in the lowest repute; and, says the Abbé, 'it must be admitted that they deserve to be so. They 'are exceedingly addicted to drunkenness,' and 'gorge their 'appetites' on the most 'abominable food.' (pp. 458, 9.) But, besides the cast of Pariahs, there are some others peculiar to certain districts, which are held in equal or greater abhorrence, and which even surpass them, we are told, 'in 'brutality of sentiment and irregularity of life.' Such is the cast of the *Pallis* in the parts bordering on Cape Comorin; the *Pulias* in the mountainous tract of the Malabar coast; and 'in all the provinces of the Peninsula, the cast of the 'Shoemakers is held to be very infamous, and as below the 'Pariahs.' In the province of Madura, we are told, exists the cast of *Calaris* or Robbers, who exercise their profession without disguise as their birthright; and 'another cast in the 'same province, called the *Totiyars*, in which brothers, uncles, nephews, and other kindred, when married, enjoy their 'wives in common.' We do not implicitly receive all these statements, but they form a part of the Author's general description of the native character.

We shall not waste many words in pointing out the utter faithlessness and matchless effrontery with which the Abbé

* See Eclectic Review for May 1823. p. 444.

Dubois now comes forward to charge Mr. Ward and the reformers with calumniating the Hindoos, and reversing the 'pleasing picture' furnished by all preceding writers. Had there even been some degree of discrepancy between the testimony of Mr. Ward, and that of this gentleman, an explanation would naturally have suggested itself to any candid mind, in the fact, that the Abbé's personal information relates almost exclusively to the Peninsula, while the observations of Mr. Ward must be primarily founded on the manners and customs of Bengal; and admitting a general uniformity of character among the millions scattered over Gangetic, Central, and Southern Hindostan, one would expect to find some material local modifications of their common habits. But the fact is, not only that the separate evidence does not clash, but the account given by the Romish Missionary presents the darker picture. It is true, that both the "Description" and the "Letters" contain assertions of a palpably contradictory kind. For instance, the Author boldly and flatly contradicts Mr. Ward, whom he quotes as stating that 'dishonesty is so familiar to the natives that a Hindoo will never trust another;' saying, that 'the assertion is one of the most unfounded ever brought forward against these people;' when, in the very opposite page, he has been speaking of their undeniable propensity to 'knavery, dishonesty, and their concomitant vices.' Again, he affirms, in the Letters, that 'so far are the Hindoo females from being held in that low state of contempt and degradation in which the Rev. ——— repeatedly describes them, that, on the contrary, they lie under much less restraint, enjoy more real freedom, and are in possession of more enviable privileges, than the persons of their sex in any other Asiatic country;' and that 'the austerity and roughness with which they are outwardly treated in public by their husbands, is rather a matter of form, and entirely ceases when the husband and his wife are in private.' This audacious assertion he makes in the teeth of his own statement as cited above, that in India, women are 'considered as scarcely forming a part of the human species.' But the following sentence supplies a still more direct contradiction.

'Degraded as the Hindu women are in *private life*, it must be allowed that they receive the highest respect in *public*.' p. 220.

The former part of the sentence is explained by the statement, that 'the husband looks on his wife merely as his servant, and never as his companion,' and that 'he thinks her entitled to no attention, and never pays her any, in familiar intercourse.' She is never suffered to sit down with him to a

meal. Once more, the Abbé is exceedingly indignant at the Reverend Gentleman's insinuating, that chastity is almost unknown among the Hindoos.

'I can confidently affirm,' he exclaims, 'that this shameful accusation is unfounded. Knowing that the same unjust suspicions respecting the virtue of the Hindoo fair were entertained by many prejudiced and misinformed Europeans, I have made diligent enquiries to know how far such an injurious slander was grounded on fact; and as my profession has enabled me to live on a certain footing of familiarity with the persons of both sexes, and to entertain with them a confidential intercourse, I think that my information may be depended upon. I have generally observed that amongst *good castes*, the Hindoo females in general, and married women in particular, were worthy to be set forth as patterns of chastity and conjugal fidelity to the persons of their sex in more enlightened countries. I do not mean that breaches of those virtues never occur amongst the former; but I believe that they happen still more seldom with them than with the persons of their sex in countries which boast to have reached a much higher degree of civilization.

'Such is the result of my own observations; and I am confident that every unprejudiced person, who will attend to the subject with the same impartiality and disinterestedness as myself, will render the same homage to the virtue of the Hindoo fair sex.' pp. 192, 3.

Delicacy forbids our citing from the Author's quarto volume any further details relating to this disgusting subject. We must do him the justice to state, that, in the very next page to that in which he describes them as 'shameless and dissolute' in every respect but outward deportment, he maintains that they are 'naturally chaste;' and that he seems disposed to attribute their continence to their education, and 'the spirit of reserve instilled into them from their early years,' after he has been informing us, that, from their earliest years, they are accustomed to every thing which can pollute and inflame the mind, and that they fall the ready victims of seduction. The chapters on Festivals and Temples, would supply us with facts most emphatically corroborating Mr. Ward's affirmation; but they are of a nature which forbids our more distinctly advertising to them. We shall content ourselves with citing two short passages.

'There are some (practices) so enormously wicked, that every thing recorded in history of the debauchery and obscenities that were practised among the Greeks in the temple of Venus, by the courtesans consecrated to that goddess, sinks to nothing in the comparison.' p. 412.

'It is unnecessary to remind the reader, that the manners of a people who have adopted religious customs so indecorous as the Hin-

do have done, must necessarily be very dissolute. Accordingly, licentiousness prevails almost universally, without shame or remorse. Every excess of debauchery or libertinism is countenanced by the irregular lives of their gods, and by the rites which their worship prescribes." p. 424.

A bad memory is an unsatisfactory explanation of such flagrant self-contradiction as is exhibited in these extracts. We respect grey hairs, and would not treat with unnecessary harshness an unfortunate foreigner; but the unprincipled attempt of the Abbé Dubois to fasten the charge of calumnious misrepresentation on Mr. Ward, and that without any provocation, compels us to hold up his character in its true light, as that of a deliberate falsifier. We are sorry not to have yet done with him, but we must notice two other charges brought against that estimable Missionary. We again cite from the "Letters."

"Every mother (exclaims the reverend gentleman) among the tribe of Rajahpoots, puts her female child to death as soon as born." This odious paragraph is one of the most shocking slanders contained in the Author's letter. There is a good proportion of married Rajahpoot sepoys in every battalion of the native army. I appeal to all the British officers of each battalion, serving under the three presidencies, and I boldly defy them to quote a single instance of this horrid kind. There are, in every province of the Peninsula, numbers of Rajahpoot families. I have been acquainted with many individuals of this high-minded tribe, and I am quite sure that there is no one who would not shudder at such an execrable imputation. I have, indeed, been informed, that this detestable practice formerly prevailed to a certain degree in some districts in the north of India, among two or three subdivisions of Rajahpoots; for this tribe, as well as every other, is subdivided into at least twenty others; but the Reverend — cannot be ignorant that owing to the mild, humane, and insinuating exertions of the late Governor Duncan, (a circumstance which will shed an unperishable lustre over the memory of that excellent man,) a stop was put to those abominable murders.' p. 200.

The phrase '*cannot be ignorant*' is plainly meant to convey the idea that Mr. Ward conceals this fact. The truth is, that, in the published Letters, he calls upon his readers to 'imitate the noble example of Colonel Walker in rescuing these Rajahpoot female infants?*' Colonel Walker, the Abbé *cannot be ignorant*, was the political agent at Guzerat, employed by Governor Duncan to investigate the matter, and to endeavour to effect the abolition of the practice, which is said to have pre-

* "Farewell Letters" p. 82.

vailed in Kattywar and Kutch for two thousand years. But the Abbé cites from Mr. Ward's Letter, as it was given imperfectly in one of the London newspapers, and has since been inserted in No. lxii. of the Asiatic Journal. In that Letter, Mr. Ward certainly appears to have stated the fact in terms too unqualified. He seems not to have been aware that the Rajapoots constitute so numerous and widely diffused a body. As to the Abbé's vapouring, however, about that high-minded tribe's shuddering at the execrable imputation, it is worse than ridiculous, when it is admitted by Mr. Ward's assailants, that *some* of the tribes *have* fallen into this detestable practice, and that *a few* tribes still practise it. A Writer in the Asiatic Journal, who is very indignant at Mr. Ward for 'painting the devil blacker than he is,' calls in question the authenticity of an anecdote relative to a Rajapoot who murdered his daughter after she had arrived at a marriageable age, because 'it militates against the well-known custom of the Rajapoots who avowedly practice infanticide. They *only*,' he adds, '*put their daughters to death at the moment of their birth*: it would be considered by them as a cruel and unjustifiable murder, to commit the deed after they had been spared for a few days, and the offence would be still more heinous at the age mentioned by Mr. Ward.* Here, then, the fact is admitted to be notorious, and the accuracy of Mr. Ward is substantiated, who expressly states, that the female infant is put to death as soon as born. The anecdote which he relates, is mentioned as a remarkable illustration of the prevailing sentiment; but no stress is laid upon it, and, from the very nature of the case, it must have been an isolated fact. That this practice was in force among the sepoys of the British army, Mr. Ward could not be understood to intimate; but we strongly suspect that the Rajapoot families who have not followed the 'royal example' in which it originated, are either a small minority, or have given it up under British influence. The Abbé Dubois tells us that that tribe is subdivided into at least *twenty* others, besides those two or three divisions who practise infanticide. "Verus," in the Asiatic Journal, roundly guesses that there are 'probably a *hundred* tribes of Rajapoots.' The natural inference from these conflicting authorities, is, that little is certainly known about the matter. There may be Rajapoot families scattered over every province of the Peninsula; but it is not among them, that we should expect to find the perpetuation of so horrid a peculiarity,

* Asiatic Journal, for July, 1821. p. 26.

which could be maintained only where the tribe formed a proportion of the population sufficiently powerful to frame laws for themselves, and to countenance each other in the dreadfully anomalous practice. At and around Benares, and on the western side of India, Mr. Ward, in a subsequent letter, states it to be especially prevalent. We only regret that he was not more specific in the first instance, since his statement required only a geographical limitation, to be correct.

The remaining charge against Mr. Ward, is as follows :

‘ I have reserved the review of the most audacious paragraph of the author’s address for the end of this letter: it is that where he emphatically exclaims, “ What must be the state of the female mind, when *millions* are found throwing the children of their vows into the sea ?” &c. &c.

‘ I will confess that I could not refrain from shuddering at the perusal of this atrocious paragraph, and I am surprized that the public authorities at home have taken no notice of such a slander ; the tendency of which is to cast an indelible stain of infamy on the country government. Good God ! “ Millions of females throwing the children of their vows into the sea ;” and doing so in the face of day, under the eyes of a government famed all over the earth for its spirit of humanity, of justice, and benevolence ! Of what exotic materials must not be composed the mind of that Englishman, when he dares bring forward falsehoods which tend to nothing less than to cast eternal disgrace on his nation, and his countrymen ; for, if it were true that “ millions of mothers are found throwing the children of their vows into the sea,” and the government should remain a passive and indifferent spectator of so many horrid murders, such a government would deserve to be held forth to the execration of all Europe, and of all the civilized world, and its memory handed down with everlasting infamy to the remotest posterity.’ pp. 203, 4.

The typographical blunder in Mr. Ward’s Letter, which gives rise to this burst of eloquence, had laid him open to the imputation of exaggeration, not without apparent reason, from other quarters. In reply to a writer in the Asiatic Journal, who styles himself “ A Bengalee,” Mr. Ward says :

‘ Here he is merely attacking an error of the press. If he will apply to Samuel Hope, Esq. of Liverpool, he will find that, in my copy of that letter, the word *mothers* is plainly written, and not *millions*, in this sentence.’*

Accordingly, in the “ Farewell Letters,” the error is corrected. The Abbé’s Letter to Capt. M. C., was professedly

* Asiatic Journal, for July, 1821. p. 2.

written in 1821. Mr. Ward's explanation appears in the Asiatic Journal for July 1821: it could not, therefore, have reached India at the date of the Abbé's Letter. But what excuse does this furnish for republishing that Letter in its original shape, in London, in June 1823, without taking any notice of the explanation given almost two years before, of the passage on which the charge is founded? Does Monsieur l'Abbé never see the Asiatic Journal? If not, had he no friend to prevent his exposing himself to the suspicion of disingenuousness the most disgraceful?

But the Abbé's anonymous coadjutor, while pointing out the supposed exaggeration, supplies, like Verus, a confirmation of the fact.

'I leave him' (Mr. Ward), he says, 'to reconcile the fact of a guard being stationed to prevent this cruel immolation of infants, with his alleged sacrifice of millions, in spite, it would appear, of all the vigilance which this guard can exert. *Every one knows, that occasional immolations of this nature do occur*; but I appeal to those seafaring men in particular, who have necessarily the best access to know what goes on at Gunga Saugor, to say, whether I, who maintain that such instances are rare, or Mr. Ward, who makes them amount to millions, gives the more correct statement of the fact.'

Asiatic Journal, Feb. 1821. pp. 145, 6.

So then, the notorious prevalence of this practice, which was such as rendered necessary the interference of the English government, still demands the constant vigilance of a guard stationed there for the purpose, to prevent this cruel immolation of infants, which, nevertheless, does occasionally occur in spite of all these precautions. And yet, the Abbé Dubois has the base effrontery to charge Mr. Ward with calumniating the Hindoo women, and, in the teeth of this fact, ventures to assert, that 'the Hindoo parents of all casts, above all, mothers, 'if equalled by any people on the earth in tenderness towards 'their progeny, both males and females, are surely surpassed 'by none!!' He should have excepted *the Chinese*.

The spirit in which he has undertaken this vindication of the Hindoos, is again betrayed in his manner of referring to what he terms the '*stale subject*' of the burning of widows. Yes, that is the epithet chosen by this pious Missionary for a subject revolting to human nature, when, in the same breath, he complains of the *increase* of the practice, which he has the audacity to attribute to the '*clamours raised in Europe and India*' by the new reformers.

'It is a well-known fact,' he says, 'that these nefarious sacrifices have increased of late years; but the reverend gentleman is not per-

haps apprized, that many persons of good sense who have made inquiries about the causes of this increasing evil, have been of opinion, that its aggravation was in a great measure owing to his intemperate zeal, and that of many of his associates in the work of reform. He is not, perhaps, aware, that owing to their abrupt attacks on the most deep-laid prejudices of the country, the zeal of the Hindoos had been roused to a determined spirit of opposition and resistance, when they saw their most sacred customs and practices publicly reviled, laughed at, and turned into ridicule, by words and in writing, in numberless religious tracts circulated with profusion, in every direction, all over the country.

‘Those horrid suicides called *suttees*, have unfortunately prevailed from the earliest times to the present in the country, chiefly in the north of India; and the putting a stop to them altogether by coercion, appears a measure too pregnant with danger to be attempted. . . . But after all, is suicide confined to the Hindoo widows; and are our countries free from such detestable excesses? So far from this being the case, I am persuaded that more persons perish in France and England in a month through suicide and duelling, than during a whole year in India, through *suttees*.’ pp. 197—9.

In the very paragraph from which we cite this extract, the Abbé admits the ‘lamentable fact,’ (which rests, indeed, on the *official* returns made to the Calcutta government,) that, in the year 1817, *seven hundred and six widows* were either burned alive or buried alive with the dead bodies of their husbands, within the presidency of Bengal alone. In the following year, the number amounted to between *eight and nine hundred*. The Abbé *supposes*, that, in the South of the Peninsula, the number of *suttees* does not amount to thirty in a year, in a population of thirty millions. This supposition is, no doubt, a wilful miscalculation, but they are much less frequent there than in the North. In his “Description,” he assigns a reason for it, which admirably corresponds to his present declaration, that, to put a stop to the practice altogether, appears a measure too pregnant with danger to be attempted. The ancient and barbarous custom, as he there styles it, is, he says,

‘confined to the countries under the government of the idolatrous princes; for the Mahomedan rulers do not permit the barbarous practice in the provinces subject to them; and I am persuaded the Europeans will not endure it where their power extends.’ p. 236.

Not having before us *data* for a calculation of the total number of *suttees* throughout India, we can only conjecture from the above limited return, that they cannot amount to fewer than from fifteen hundred to two thousand in the course of a year. They have been estimated at ten thousand. Taking the smallest number, the Abbé’s assertion, that more persons perish in

France and England through suicide and duelling in a month, than during a whole year through suttees, will give us 18,000 suicides and murders by duelling in the course of a year!! So much for his senseless comparison in point of numbers. His attempt to confound *suttees* with private suicides, such as no law can prevent, is worthy of the cause he has espoused; but his unprincipled insinuation respecting the reason of their increase, demands attention. The fact is, that the measures resorted to by the Government of India, with the view to check the practice, have had the effect of *legalizing* and *sanctioning*, under certain restrictions, what was previously unauthorized and of equivocal lawfulness. No suttee can now take place without the sanction of the Company's authorities; a sanction, we are told, 'always withheld whenever the *Hindoo law* furnishes 'the slightest pretext for doing so.' And yet, they have increased! Consequently, to every murder of this kind which now takes place, the English Government is a party: it has their authoritative sanction. 'Formerly,' remarks a gentleman who has but recently left Calcutta, 'when Europeans beheld the 'scene, and spoke of it with horror and detestation, it was not 'so common; because the Hindoos then knew, that, though 'the English did not interfere, they abhorred the deed: but 'now they affirm, here is the licence of your own Government*.' Mr. Townley was asked by a Brahmin who was in attendance on one of these horrid occasions, whether he was come to see *the fun*. 'You may call it fun,' said Mr. Townley, 'but God 'will call it murder.' The reply was: 'It is the custom of our 'country, and if there be any blame, it belongs to your Govern- 'ment.' It seems quite unaccountable that this consequence should not have been foreseen, in adopting the temporizing half-measure, which has transferred the responsibility to the Christian rulers. But what will now be thought of the Abbé Dubois's charging this increase of crime on the benevolent exertions of the Missionaries?

Our readers have seen, that Mahomedan rulers do not permit the practice; and the Abbé Dubois was confident, when he wrote his former work, that European rulers would not endure it. The Portuguese, in fact, found no difficulty in putting it down. The idea that its total suppression would be attended with any danger of insurrection, is perfectly ridiculous. The sacrifice of children at Saugur was at once abolished in 1802, when Marquis Wellesley was governor-general, by an order in council, by which the practice was declared to be murder punish-

* Missionary Register, June 1823. p. 266.

able with death; and no symptoms of disaffection on the part of the Hindoos were produced by it. The burying alive of widows, which prevailed among the Jogee tribes, was abolished in the year 1815 without resistance. Mr. Townley remarks, that 'a considerable part of the population is Mahommedan, and all the Mahommedans abhor the practice of *suttee*, as do the English and Europeans; and a very large caste of Hindoos themselves abhor it, and count it murder: so that, in favour of its suppression, there is all the European influence, all the Mahommedan influence, and the influence of all those Hindoos who abhor the practice*.' The Writer in the Asiatic Register who subscribes himself "A Bengalee," admits that palliatives are more likely to increase than to mitigate the evil; and that between rescinding the late regulation, and adopting a law which should 'render it *criminal, on any account whatever, to burn or be present at the burning of a widow*, there appears to be no effectual expedient.'

'I am not one of those,' he adds, 'who approve of interference with the religion and customs of the Hindoos; but so ambiguously is this duty of the widow burning herself with her husband laid down in the ablest commentators on the Hindoo law, that I should apprehend no evil consequence from the Government widening the circle within which no such sanguinary spectacle should be exhibited.'

May we not allow ourselves to hope, that one early result of a recent ecclesiastical appointment, which has given such universal satisfaction, will be the exertion of an effective influence in the highest quarters, that shall lead to the total suppression of this monstrous abomination†? In forming an estimate of the Hindoos, however, we must take into account not only the existing practices, but all which have been abolished by European authority. The Abbé Dubois, whose powers of reasoning are on a level with his information and his candour, complains that Mr. Ward has very unfairly overlooked the abolition of infanticide at Saugur, through a determination to represent 'these poor Hindoos under the blackest and most odious colours.' It would be idle to call on him to explain, how the character of the Hindoos is rendered lighter by a single shade of criminality, in virtue of the humane coercive policy of the

* Missionary Register, June 1823. p. 266.

† The gentry, clergy, &c. of the county of Bedford, much to their honour, have set the example of petitioning the British Parliament to put an end to this practice. (See Missionary Register, June 1823.) We trust that this example will be extensively followed, should no steps have been taken by our Government before the next session.

Marquis Wellesley. Were the detestable practice of burning widows suppressed by the British authorities to-morrow, the historical fact would for ever remain as an illustration of the spirit of the Hindoo institutions and the native character of the people. The same remark applies to the prevalence of infanticide among the Rajapoots, to the sacrifice of children at Ganga Saugur, and to all the nameless atrocities and deeds of darkness which may have been checked by either Christian or Mahomedan interference. Mr. Ward's opponents will not for a moment pretend that any of these reforms have originated with the Hindoos; and all their quibbles, therefore, about his alleged over-statements, only go to prove how much more might safely have been done by the British authorities in abatement of the enormous mass of evil, since practices as inveterate and as 'sacred' in the eyes of the Hindoos as any which are now tolerated, have been put down. The Abbé Dubois has not succeeded in making good his Vindication of the Hindoos on any one point: he has sacrificed his own character without any benefit to theirs. That of the Hindoos was already past redemption, a moral carcase, shapeless and loathsome; but, with more than the self-devotion of the widow, this poor man has resolved on immolating his integrity and his fair reputation by a sort of literary *suttee*, the miserable victim of bigotry and fanaticism.

We should now advert to the subject of Biblical translations, but we must reserve this topic, as well as the consideration of the alleged impracticability of converting the Hindoos, for a separate article in our next Number.

Art. II. *Memoirs, including original Journals, Letters, Papers, and Antiquarian Tracts of the late Charles Alfred Stothard, F.S.A.* By Mrs. Charles Stothard. 8vo. pp. 497. Price 15s. London. 1823.

THE recollections awakened by the name of Stothard, refer us at once to some of the most exquisite productions of modern art. The elder Stothard is unrivalled among painters of the present day, for the fluency of his line and the beauty of his pastoral scenes. We are told by the Compiler of the present volume, that he was, by his son, 'deemed the Raphael of our day,' and, though much deduction is to be made from this estimate, which speaks the language of filial partiality, there is, at least, in some important points, a general resemblance. In the feeling of his subject, and, to a certain extent, in its management, Stothard often reminds us of the illustrious native of Urbino. The attitude and grouping of his figures,

the beauty and facility which distinguish his forms, shew that he has kept a steady eye on the works of the great Italian. But the Englishman has chosen to move in a lower sphere: he has neglected some of the most indispensable requisites of his art. His simplicity too often degenerates into poverty, his ease into negligence, his beauty into affectation, and his mechanical dexterity into a pretext for multiplying vague and shadowy sketches, in lieu of producing works of finished excellence. Much, indeed, of this is to be attributed to accident; and before we condemn a man of genius for preferring the lighter graces of Watteau to the lofty aims of the leader of the Roman school, we should advert to the circumstances in which he has been placed. The patronage which fostered the infancy, and cherished the manhood of Italian art, gave full scope for the boldest efforts of genius and mastery. The wealth which traffic and superstition poured into Rome and the commercial Republics, was lavished with discriminating magnificence. There was nothing puny in the taste of that age and that country. The power of mind and mechanism which raised the Coliseum, survived in the architects of St. Peter's; and the rich decorations of Hadrian's villa, were emulated and surpassed in the stanzas of the Vatican. The extent and loftiness of the temples and palaces of Rome, Florence, and Genoa, required that the paintings and sculptures by which they were adorned, should be on a proportioned scale; and while ample room was given for the full display of the artist's skill, there was no opportunity for concealing want of learning by minute elaboration. When the human figure was to be displayed in full or colossal size, and in all the varieties of action and repose, all positive and relative defects were immediately and offensively conspicuous. The anatomy of bone and muscle became an object of as indispensable acquirement to the artist as to the medical student, and the laws of muscular exertion were investigated with the most vigilant and successful curiosity. Every other branch of knowledge connected with the profession, was studied with equal care; and all this was the result of circumstances acting powerfully on minds of the highest order. Angelo and Leonardo were men of universal knowledge. Independently of their own peculiar pursuits, they were architects, engineers, mechanists, and authors. They, as well as others of their honoured tribe, were the pride of their native provinces, the companions of nobles and princes, the welcome visitants of kings and pontiffs. Thus favoured and cherished, thus made the highway, not only to fame, but to wealth and dignity, it ceases to be a matter of astonishment, that Art ob-

tained its highest triumphs amid circumstances so favourable to success.

We are not aware of any other obstacles than those resulting from difference of times and habits, in the way of similar achievements in the present day. We do not profess to be very intimately acquainted with the history of Mr. Stothard; but, as far as we can trace it from recollection, his principal works have been produced under the patronage of *the Trade*. His earliest, and some of his most attractive designs appeared in the *Novelist's Magazine*; he was among the decorators of the *Boydell Shakspeare*; one of his most delightful series of drawings was made for an edition of *Robinson Crusoe*; his *chef d'œuvre*, both in design and execution, the *Pilgrimage to Canterbury*, was painted for a speculation of *Cromek's*; and, if our information be correct, his exquisite illustrations of *Boccace*, were originally intended to ornament an edition of that author, which had been planned without a sufficient reference to the licentious character of his tales, and was laid aside when their objectionable nature was ascertained. Now it is quite clear, that such a patronage (if the abuse of terms may be allowed) as this, must have an effect the reverse of favourable to the higher efforts of the artist. He is limited in scale and in price, and has no scope for the higher efforts of intellectual or manual skill. A certain fertility of invention, united with dexterity of hand, is the main requisite in this department; and it is the high praise of Stothard, that, while he has been turned out of a path which would have led him to the noblest eminences of Art, he has, on a lower level, surrounded himself with forms of transcendent gracefulness, and scenes of unequalled beauty.

The son of such a father could not but answer in some degree to the excellence of his tuition; and the younger Stothard, possessed as he undoubtedly was of much native talent, availed himself to the utmost of the advantages of his situation. He had the eye, the hand, the enthusiasm, the perseverance of the genuine artist; and, even in the short interval of a life prematurely closed, he gave to the world fragments which entitle him to high admiration as an artist and an antiquary. He was born in London, on the 5th of July, 1786. 'The most remarkable qualities of his infant years, were, an uncommon sweetness of temper, an early propensity to study, and the strictest regard for truth.' He does not seem to have been carried through a regular course of professional instruction; but an early talent for drawing manifested itself in various ways, and decided the character of his mind as well as the

objects of his life. His elder brother, Thomas, a youth of excellent disposition, had shewn indications of even superior powers in the same pursuits; but a strong propensity to military adventures, determined his choice in favour of a soldier's hazardous career. His schemes were, however, cut short at the early age of sixteen. A school-fellow, handling a loaded gun without proper precaution, shot him dead upon the spot.

Eager in the quest of knowledge, Charles Stothard ran round the whole circle too hastily for much permanent acquisition, but never lost sight of his main object. Fully determined on the choice of an artist's life, he hesitated for some time respecting the particular branch to which he should direct his attention. He had felt some inclination to start as a portrait-painter;

'but an accidental occurrence altered this determination; for one morning, chancing to call upon a friend who was of that profession, he found him busily engaged in finishing the portrait of a lady of rank. A party, who knew nothing of art, but its name, happened to call in to look at the picture of the lady, who was the head of their family—a woman of plain features and vulgar character. The likeness was so just, that it offended all the company. One complained there was nothing genteel about the person; another, that the features were masculine. In short, the painter was universally condemned, for representing an ugly woman as Heaven made her. Charles was so disgusted at witnessing this scene, that he left the house with a determination never to become a portrait-painter; feeling that he could not submit to give up his own independence and judgment to be the sport of ignorance and vanity.' p. 6.

We were rather disappointed in that portion of the volume which should have contained the detail of young Stothard's early studies. He must have derived so much benefit from the very hints of his father, that we much regret the entire absence of every thing of this kind. The observations which are substituted for these useful memoranda, are somewhat commonplace, and have too little of specific elucidation to be of much practical use.

In the year 1802, the elder Stothard being employed to decorate the staircase of Burleigh House, his son accompanied him, and, at the recommendation of his father, employed himself in making studies of costume from the monumental remains preserved in the neighbouring churches. This circumstance had, probably, a considerable influence, combined with prudential considerations, in determining him in after-life to antiquarian pursuits. His first efforts, however, were made in historical painting; and his *coup d'essai*, exhibited in 1811, representing the assassination of Richard II. in Pomfret Castle,

gave a fair promise of future excellence. But the work by which he will be advantageously known to posterity, is the masterly series of graphic illustrations of the "Monumental Effigies of Great Britain." The history of this publication contains, in part, the narrative of his life. He engaged in it as offering a prospect of profitable and gratifying employment; and the circumstances under which he commenced the undertaking, were so much to the credit of his character and feelings, that we shall state them in his own words.

"When I first determined upon publishing the work myself, I knew I should require a small sum of money exclusively for it, to begin with; and, at the time, my purse was on the decline. I might have had what I wanted by applying to my father; but I know not how it was, I had a feeling I could not conquer, of wishing to begin the world without calling upon his assistance. Added to this, I thought my not doing so, as I was the elder, would be a good example to my brothers. I therefore applied to a friend, who had plenty of money, and requested him to lend me the sum I wanted. He did so. This was the first time I had ever borrowed money; and I felt uneasy till it was repaid. Accordingly, when I brought out my first number, I laid by every pound note I received, till I found sufficient of them lying together to discharge my debt. I then carried the sum to my friend, and as soon as I saw it deposited in his pocket, I felt I had *regained my independence*, and resolved never again to become a borrower." p. 38.

His skill and tact in ascertaining the age and character of antiquities, were the natural result of the ability, enterprise, and perseverance with which he conducted his investigations. To secure an important subject, he would place himself in the most hazardous situations; he scaled monuments, exposed himself to privations, and followed up intimations, with an entire disregard of personal convenience, and sometimes even of safety. The consequence of this determined spirit was, a *real* and ready conversance with antiquarian lore, very different from the insufferable charlatanism by which, in the present day, the science is so frequently disgraced. He examined with close attention, the joints and braces of a suit of 'complete steel,' the peculiarities of the Almain rivet, the varieties of mail armour, and the singularities of a sword guard. The forms and colours of stained-glass figures and decorations, were to him familiar indications of the age of their execution. To all this knowledge, at once minute and extensive, he added a fine artist-like feeling and execution, which took away from his drawings the slightest appearance of stiffness or mere elaboration. Hence his "Monumental Effigies" could not but be a work of the most masterly kind. Yet, it seems to have

met with so little encouragement, at least in its commencement, as to make him hesitate respecting its continuance.

'As we are on the subject of public taste,' he says, 'I must tell you that I feel a sad want of encouragement in the prosecution of my work, and were it not for a chosen few, and feeling devoted to the object, I would give it up. Would not such a thing be a disgrace to the Society of Antiquaries, who ought to be the first to espouse my cause? I am thus severe upon them, as, out of seventy subscribers, I have but five of that body. I do not conceive I have done more than any one else might, with patience and attention; yet still, I cannot be deceived as to what must be the product. I am well convinced that some time or other *my labours will find their value.*' p. 97.

The applause of his brother artists in some degree indemnified him for the neglect of pretenders; and the late Samuel Lysons spoke the language of all competent judges, when he said, 'You have given us a work, Stothard, that does honour to our country; we have till now seen nothing like it. Persevere; complete the thing,—and I hope yet to live to see you as great as you deserve to be.'

In 1815, he was elected Historical Draughtsman to the Society of Antiquaries. In 1816, he was deputed by that Society to visit Bayeux, for the purpose of copying the celebrated Tapestry preserved at that place. While engaged in this task, he discovered in the Abbey of Fontevraud,

'those most interesting effigies of our early monarchs and their queens, of the race of the Plantagenets; the existence of which, in consequence of the destruction and universal havoc caused by the Revolution, had become matter of doubt. Charles found the Abbey converted into a prison; and, in a cellar belonging to it, were then deposited the effigies of Henry II., his queen, Eleanor of Guienne, Richard I., and Isabella of Angoulesme, the queen of John. The chapel where these figures were placed before the Revolution had been destroyed; and, since their removal to the cellar, they were exposed to continual injury from the prisoners, who came twice in every day to draw water at the well. Charles made several beautiful and accurate drawings from these effigies, in both front and profile views; and, by a most careful and minute investigation, succeeded in discovering the painting upon their surface. Of this he made a separate drawing, depicting the figures with their dresses, ornaments, &c. in their original magnificence and gilded splendour.'

'Shortly after the above mentioned discoveries, my husband visited the abbey of L'Espan, near Mans, in search of the tomb and effigy of the famous Berengaria, the beautiful and accomplished queen of Richard I. He found the Abbey converted into a barn, and the effigy of the princess in a mutilated state, concealed under a quantity of wheat. In the following year, however, he succeeded in making drawings of this interesting remain; and likewise executed his cu-

rious *fac-simile* drawing from the enamelled tablet of Geoffrey Plantagenet, the father of our Henry II., which he discovered at Le Mans. This tablet he considered the earliest specimen of what is termed a sepulchral brass, and of armorial bearings, depicted decidedly as such.

‘ During his first continental journey, he made also above one hundred of the most beautiful and elaborately finished drawings, and sketches of the scenery, architecture, and costume, that arrested his attention in a foreign land. Nothing escaped his observation; and few things were deemed beneath his notice. The interior of a room, or even the arrangement of a *table d’hôte*, as novelties, he thought worthy of insertion in his sketch-book.’ pp. 219—21.

As a specimen of the perseverance with which Mr. Stothard followed up his object, we shall insert his account of the difficulties which he had to overcome in order to secure a copy of Queen Berengaria. Visiting, in August 1817, the Abbey de l’Espan, he found the statue still covered with wheat, and the proprietor, M. Toret, was unwilling to remove it. The eager artist was not, however, to be so easily repulsed. Provoked at the unhandsome way in which he had been treated,

‘ and extremely vexed,’ he writes in his journal, ‘ in the expectation of going away without completing my errand, I instantly went to Mr. Mair, and detailed the affair. We held a consultation, and resolved to attack this man through the channels of his interests. Mr. M. accounted in some degree for his behaviour, by telling me, he was a violent Bonapartist. We found one English gentleman of the name of Robinson, to whom this Toret was in some way obliged. Our antiquarian, Colonel Clairmont, was, perhaps, our best ally, for a son of Toret’s was in his regiment, and looked to him for promotion. These, the chanoine Romon, and two others, in the course of three hours after my repulse, were ready to make the attack. Myself, Mr. Mair, (who also knew Toret,) and Mr. Robinson, went first. M. Toret seemed much vexed at seeing me again; and, perhaps, more so, in finding others engaged in the business. He made various excuses; complained of the loss it would be to him, &c. He had not proceeded far, before in marched Colonel Clairmont: this began to bring him to his senses. He then consented, to see what could be done. Colonel C. laughed at him. But the entry of another of our allies bringing the scene rather to a ridiculous pitch, he gave his consent, (I believe to get rid of us,) to go with me at four o’clock that afternoon and remove the wheat. The hour came, and he set off with me, his great dog accompanying us. His constrained good-nature would have amused any one; for he was all the time inwardly vexed, and could not help muttering, at times, “*Pas commode* ;” but his old housekeeper at De l’Espan having brought out a bottle of Bordeaux, with some bread and butter, we sat down to it, and by the time we had finished the bottle, he was an altered man, beginning to cry, “*Past ten o’clock !*” and “*No popery !*” He had been in London in the year eighty.’ pp. 246—248.

In February 1818, he married, and in the same year, again visited France, in company with Mrs. S.

‘During our continental journey,’ says his affectionate Biographer, ‘wherever we were, or whenever my husband was spoken of, one remark seemed common with all; and I often heard it repeated, “Madame, Monsieur votre mari est si modeste.” Whilst residing in Paris, we once chanced to spend the day with a public librarian of that city, a man of great learning and talent. Towards the evening, he said to Charles, “You are a Stothard. Are you any relation to a great antiquary of that name, who has executed a most beautiful work on the monuments of his own country?” This question, made in such terms, sadly hurt the modesty of poor Charles. He looked embarrassed, and not immediately replying, “Sir,” said I, “you should have asked *me* that question, for I am his wife.” Upon hearing this, the librarian seized Charles by the hand, and appeared so delighted, that I thought he would have given him the French hug of salutation. “Is it possible,” cried he, “that I have spent the day with you, and never heard this? Had you been a Frenchman, it is the first thing you would have told me.”

‘I trust I may here be allowed to insert another striking instance of the respect with which my husband was treated by foreigners. During our last journey, in 1820, a violent rain obliged us to pass the whole of the morning in the library at St. Omer. Charles, desirous of referring to a book that gave some account of the effigy of Crito, Earl of Flanders, requested the librarian to indulge him with a sight of it. This aged gentleman had formerly been a monk, I believe, in the Abbey of St. Bertin. He was that morning in no very good humour, having been troubled by the idle curiosity of some silly travellers. He evaded, and almost refused shewing the book. Charles’s importunity at length prevailed. The volume was produced, but did not afford the desired information. Upon some remarks that casually dropped from my husband about a MS., the heart of the librarian softened, and he condescended to enter into conversation with him. After a while his manner entirely changed; instead of the stern and morose stranger, he grew affable, polite, and anxious to lay before him every thing that he deemed worthy his attention. A MS. was produced, which, if I remember correctly, (but I will not vouch for it,) was stated to be of the time of Charlemagne. Charles contradicted the assertion, and argued the point, in order to prove that it was of a later period. This produced a discussion, that soon brought about them other persons in the room. Amongst these was a young officer of the army, who we afterwards heard was distinguished for his learning and talents, and an old good-humoured gentleman, a professed antiquary, who spoke English with great fluency. I stood near the party, listening to their conversation with considerable pleasure, not unmixed, perhaps, with a little share of pride, when I found my husband had not only completely refuted their assertions, but that they asked him many questions, with that air of inquisitive respect observed by those who seek information from a superior. These subjects led to a general discussion on matters of an-

tiquity. Here poor Charles was completely at home. At length, the old gentleman, (who, I know not for what reason, had concluded that we were brother and sister,) turned to me, and exclaimed, "*Je ne sais pas, mademoiselle, qui est Monsieur votre frere, mais il faut qu'il soit Monsieur Stothard, ou l'ange des antiquaires.*" pp. 279—82.

The antiquarian details which fill up a large portion of the remainder of the volume, are highly valuable and far from uninteresting; but we find it impracticable to compress them without injury, and shall therefore pass on at once to the awful catastrophe which deprived society of the amiable and accomplished subject of this memoir. In April 1821, he received a commission to execute some drawings connected with the *Magna Britannia* of Messrs. S. and D. Lysons, and, on the 16th of May, he left town for that purpose. The previous circumstances—all the melancholy presentiments and ominous occurrences which grief delights to recollect, are detailed in an exceedingly interesting manner by Mrs. Stothard. The church of Beer Ferrers, where the fatal event occurred, contained portraits, in stained glass, of the founder and his wife. The rector, Mr. Hobart, had given ready permission to copy them, and had invited Mr. Stothard to the hospitalities of his house. A ladder had been procured at his desire, and carried into the church.

Monday, May 28th.

' At eleven o'clock my beloved Charles ascended the ladder, and both commenced and finished the tracing of the glass, representing the founder's lady. Mr. Servante was repeatedly in the church during the morning. At half-past two, my husband removed the ladder to the north side of the altar. He then stood about ten feet from the ground, immediately above the tablets containing the creed and the commandments. The communion-table below was on the right-hand side: to the left, a very narrow passage (intercepted only by the railing of the altar) came between the communion-table and the wall. Under a low Gothic arch, within a recess of the wall, elevated about three feet above the ground, reclined the monumental effigies of a knight and his lady. The moulding of the stone slab upon which these figures rested, projected about two inches beyond the tomb.

' At half-past two o'clock, Mr. Servante took his leave of my beloved husband. He was then stationed upon the ladder, and tracing the portrait of Sir William Ferrers. This was the last time he was seen alive.

' Five o'clock was the dinner hour of Mr. Hobart. His guest did not appear. It so chanced that a gentleman, by profession a surgeon, Mr. Honey of Beer Alston, who had called upon him, was then going to Plymouth, and in his way, must pass the church of Beer. Mr. Hobart requested him to look in, and to hasten poor Charles's return. He obeyed the request; and upon entering the church by the little door near

the altar, he beheld my husband, my beloved husband, lying extended—senseless—dead, at the base of the monument from which he had received the fatal blow;—every sign of life gone. He was dead, quite dead—all human aid vain. The ladder remained resting against the window; the step on which he had stood being found broken on the floor.—From all circumstances, it is supposed that the step must have suddenly given way; that my husband, in the effort to save himself, probably turned round; and in falling—terrible to relate!—struck against the monument with such force that little doubt can be entertained (especially as the fatal blow was received upon the temple) of his having been killed upon the spot. The hour of his fall cannot be precisely ascertained, as he was alone in the church; but from the state of the tracing upon which he was engaged, it is conjectured to have occurred between three and four o'clock. It is one sad consolation, to think that my beloved Charles did not suffer either from the knowledge or the pain of his most awful situation. His countenance looked calm and composed, with not even a trace of the last mortal agony.' pp. 467—69.

Such was the premature end of a man whose character, in all the relations of life, was most exemplary, and whose talents as an artist were, in that branch to which he had devoted himself, of the highest order.

The volume is agreeably written, and a well executed portrait is prefixed.

Art. III. 1. *Flora Domestica*, or the Portable Flower-Garden; with Directions for the Treatment of Plants in Pots; and Illustrations from the Works of the Poets. 8vo. pp. xii. 396. Price 12s. London.

2. *Hortus Anglicus*; or, the Modern English Garden: containing a familiar Description of all the Plants which are cultivated in the Climate of Great Britain, either for Use or Ornament, and of a Selection from the established Favourites of the Stove and Greenhouse: arranged according to the System of Linnæus; with Remarks on the Properties of the more valuable Species. By the Author of "The British Botanist." 2 vols. 12mo. pp. 1126. Price 16s. London. 1822.

THERE is as wide a difference between a love of botany and a love of flowers, as there is between poetry and philology. To be a thorough-paced botanist, a man ought to have a microscopic eye, an anatomist's hand, and the memory of Jeremiah Buxton; he must have a passion for order and arrangement for its own sake, must have a turn for sorting things, and treasuring up dates, and casting up figures; he should have learned Grey's *Memoria Technica* when at school, and have taken lessons of Professor Feinagle after leaving it;

he should be a person that thinks chronology the soul of history, prefers *Propria quæ maribus* to the finest modern poetry, revels in dictionaries and catalogues, and glories in the Alphabet as the key to knowledge and the foundation of all learning. Such a man only is worthy of becoming in due time, a F.L.S. But a lover of flowers needs be nothing like this. He may be a careless unscientific loiterer among woods, and green lanes, and pasture-lands, with a quick eye for beauty, but a dull memory for names; or he may be a lover of gardening, and may grow fond and tender over his nurslings, with a hatred of your prying and rude-handed botanizers; or, like the Authoress of this *Flora Domestica*, he may be a lover of the country, caged in London, who

‘ still retains

His inborn, inextinguishable thirst
Of rural scenes, compensating his loss
By supplemental shifts, the best he may.’

Upon such persons, the botanist would look down with all the proud superiority of a philosopher. He is a man of science, and knows that the hue and smell of flowers are their least distinguishing properties; that colour is a mere accident varying in the same genus, and that the flowers dearest to florists, are scentless. He is a man of learning too, and can overwhelm a mere poet with his cotyledons, his stamens epigynous, hypogynous, and perigynous, his whorls, peduncles, umbels, involucre, panicles, legumes, his serrate, ovate, pinnate, cordate, lanceolate, and all the gynias, æcias, and andrias of his classification. We are not surprised that Botany has never made its way into general popularity, invested as it is with so horrific a nomenclature. A man who is no scholar, is told that he must learn Latin to understand flowers, and he declines the labour, contenting himself with the Gardener's Calendar. Or if he has not forgotten all the Latin which was flogged into him at school, he finds himself but little the better for it when he encounters the motley Latinity of the Botanists. And should he succeed in mastering the vocabulary, what does he find to repay him in what is termed botanical literature? Nothing that addresses itself to either the heart or the fancy, scarcely any thing of the least practical value, but names and technical descriptions *ad infinitum*.

Nature, however, is worth studying, every page of her great volume, if the commentary is not; and Botany, properly so called, is a branch of natural history not less attractive or important than that which comprehends the varieties of the animal kingdom. If it cannot furnish so much interesting

anecdote as zoology, or so many wonders as entomology, it has the advantage of coming more within the compass of ordinary observation, and of being more intimately connected with the most delightful associations. The sentiment of admiration is more powerfully awakened by the study of the insect world, but the love of nature is, perhaps, most directly promoted by conversing with the exhaustless treasures of the vegetable kingdom. On this account, we are disposed to bestow our warmest commendations on works which, like the *Flora Domestica*, are adapted to excite an interest in the study of Botany, by shewing that flowers, as well as quadrupeds and insects, have their biography, their literary as well as their natural history, their moral character, and local attachments, and physical habits, as well as their medicinal virtues. Who would think of teaching a young person the natural history of beasts, birds, and fishes, by giving him a compendium of the Linnæan system of classification? As well might he be taught Latin by being made to commit to memory the columns of a dictionary. Compendiums and indexes are for the use of the adept. The first process which the mind must learn, is to observe; the second, to generalize; and therefore, in education, history always precedes science. In like manner, the most proper introduction to systematic and technical arrangements, does not consist in definitions of terms, but in interesting details and specific information. The natural history of flowers and trees is the proper introduction to systematic Botany; and this sort of knowledge, which is so much the more delightful, notwithstanding the contempt with which the initiated treat such details, claims to be considered as the more instructive also.

The immediate design of the Author of this elegant volume, is to assist in the formation and preservation of a *portable garden*. It is intended for the especial use of persons condemned to reside in cities, who, like herself, can receive consolation for such imprisonment, in the shape of a myrtle, a geranium, an hydrangea, or a rose-tree.

'Liking plants, and loving my friends,' says our Author, 'I have earnestly desired to preserve these kind gifts; but, utterly ignorant of their wants and habits, I have seen my plants die one after the other, rather from attention ill directed than from the want of it. I have many times seen others in the same situation as myself, and found it a common thing, upon the arrival of a new plant, to hear its owner say, "Now, I should like to know how I am to treat this? Should it stand within doors, or without? Should it have much water, or little? Should it stand in the sun, or in the shade?" Even myrtles and geraniums, commonly as they are seen in flower-stands, bal-

conies, &c. often meet with an untimely death from the ignorance of their nurses. Many a plant have I destroyed, like a fond and mistaken mother, by an inexperienced tenderness ; until, in pity to these vegetable nurslings and their nurses, I resolved to obtain and to communicate such information as should be requisite for the rearing and preserving a portable garden in pots. This little volume is the result ; the information contained in it has been carefully collected from the best authorities ; and henceforward, the death of any plant, owing to the carelessness or ignorance of its nurse, shall be brought in, at the best, as plant-slaughter.'

The volume, it will be seen, comes professedly under the head of Horticulture, rather than of Botany : it relates to a specific branch of Horticulture, however, which may be distinguished by the appellation of *parlour-gardening*, upon which let no lover of the country look down with contempt, as if such a garden could not afford range at least for the mind. There is in some respects an intenser interest attaching to plants reared and tended under such circumstances. They are as it were the love-tokens of Nature, the keep-sakes of an absent friend, serving us, as Cowper says,

' with a hint

That Nature lives.....

Though sickly samples of th' exuberant whole.'

Then, as fellow-exiles and fellow-prisoners, they inspire a sort of sympathy even greater than that which we feel for the caged bird, who seems so merry over his trough and fountain, that it is plain he does not quarrel with the conditions of his servitude. But shrubs and flowers never forget their native soil, and are apt to put on a melancholy aspect, and hang their heads like a sick child for want of a change of air. One is insensibly led, on this account, to contract a fond feeling towards them, such as Gray displays in his Letters. He ' did ' not think it beneath him to supply the want of a larger garden with flower-pots in his windows, to look to them entirely ' himself, and to take them in, with all due tenderness, of an ' evening.' And flowers thus cultivated, acquire the power of influencing the character. This is the case with all simple pleasures whether rural or domestic. The employment in question partakes of both, and while it adds a grace to home, it supplies a source of quiet amusement well adapted to promote mild and serene sentiments and amiable feelings.

Cowley quaintly remarks, that

' God the first garden made, and the first city Cain.'

Which no doubt suggested the often cited line of Cowper,

' God made the country, and man made the town.'

And he exclaims in the same ode,

' Who that hath reason, and his smell,
Would not among roses and jasmine dwell,
Rather than all his spirits choke
With exhalations of dirt and smoke,
And all th' uncleanness which does drown,
In pestilential clouds, a populous town?'

But, as God does not all persons bless ' with the full choice of ' their own happiness,' that Writer deserves well of the public, who contributes any thing towards softening the privations, or counteracting the moral disadvantages of a town life, by suggesting the best substitutes or apologies for the pleasures of the country. The Babylonian monarch has acquired a deserved celebrity by his hanging gardens; but those stupendous works were oriental luxuries. Every private gentleman may, at small expense, enjoy his portable garden, by attending to our fair Author's recommendations.

The charm of the volume lies, however, in the rich poetical illustrations with which the horticultural and botanical remarks are enlivened. These will please all lovers of flowers and lovers of poetry, whether residing in town or country; whether expatiating in fields and heaths, or circumscribed within the narrow confines of a walled slip of garden, with a straight gravel walk between rows of bright red flower-pots, or, still worse, their only parterre their balcony and flower-stands. These quotations are flowers which

' —have been watered at the Muse's well
With kindly dew.'

And the Author has shewn both taste and industry in selecting and arranging them. We shall best convey an idea of the work by a specimen.

' ARBUTUS.

' [*Ericineæ. Decandria Monogynia.* Strawberry-tree.—*French*, le fraiser en arbre, l'arbre à fraises, both similar to the common English name: the fruit is called arbouse, arboise, or arboust.—*Italian*, arbuto, albatro, albaro, corbezzolo, from the fruit, called corbezzola. By Pliny the fruit is called unedo.]

' This is called the strawberry-tree, from the resemblance of its fruit to a strawberry. Although it attains a considerable size, it is frequently grown in pots, and will bear transplanting very well. For this operation, April is the most favourable time: the cultivator taking care to preserve the earth about the roots, and to shade them from the mid-day sun, when newly planted.

' As the leaves of the Arbutus remain all the winter, and in spring are pushed off by the shooting of new ones, the tree is always clothed.

In June the young leaves are extremely beautiful; in October and November it is one of the most ornamental trees we have; the blossoms of the present, and the ripe fruit of the former year, both adorning it at the same time. There is an *Arbutus* now in the garden (in October) before my window, more lovely than I can find language to express. When other trees are losing their beauty, this is in its fullest perfection; and realises the exuberant fiction of the poets,—bearing at once flowers and fruit:

“There is continual spring and harvest there
Continual, both meeting at one time;
For both the boughs do laughing blossoms bear,
And with fresh colours deck the wanton prime,
And eke at once the heavy trees they climb,
Which seem to labour under their fruit’s load:
The whiles the joyous birds make their pastime
Amongst the shady leaves, their sweet abode,
And their true loves without suspicion, tell abroad.”

SPENSER’S FAERIE QUEEN.

—— “Great Spring, before,
Greened all the year; and fruits and blossoms blushed
In social sweetness on the self-same bough.”

THOMSON’S SPRING.

—— “the leafy arbuté spreads
A snow of blossoms, and on every bough
Its vermeil fruitage glitters to the sun.” ELTON.

‘This tree is a native of Greece, Palestine, and many other parts of Asia; of Ireland, and of many parts of the South of Europe. In Spain and Italy the country people eat the fruit, which is said to have been a common article of food in the early ages. Virgil recommends the young twigs for goats in Winter:

‘—— “Jubeo frondentia capris
Arbuta sufficere.”

‘It was used in basket-work:

‘“*Arbutæ crates, et mystica vannus Iacchi.*”

‘*Arbutus* and oak formed the bier of the young Pallas, the son of Evander.

‘“*Haud segnes alii crates et molle pheretrum
Arbuteis texunt virgis et vimine querno,
Exstructosque toros obtentu frondis inumbrant.*”

VIRGIL *ÆNEIS*, lib. xi.

‘“Others, with forward zeal, weave hurdles, and a pliant bier of arbuté rods, and oaken twigs, and with a covering of boughs shade the funeral bed high-raised.”—DAVIDSON’S TRANSLATION.

‘Horace, too, speaks of it, and celebrates its shade:

‘“*Nunc viridi membra sub arbuto
Stratus.*”

‘Millar, after giving some of these quotations, adds, “I hope we

shall no more have the classical ear wounded by pronouncing the second syllable of *Arbutus* long, instead of the first." This little ebullition of impatience, natural enough to a person who knew the right pronounciation, would have pleased his friend Dr. Johnson, who speaks of him somewhere as "Millar, the great gardener."

'Some species of the *Arbutus*, from being mere shrubs, are better adapted for the present purpose than the beautiful one called the Common Strawberry-tree, which is the best known in our gardens; as the Painted-leaved, the Dwarf, and the Arcadian *Arbutus*. These trees mostly like a moist soil, but the Arcadian prefers a wet one: it is a native of swampy land, and if grown in a pot should be kept very wet: the earth, also, should be covered with moss, the better to retain the moisture. The other species should be watered every evening when the weather is dry, but not so liberally. When the frosts are severe, it will be more secure to shelter them; for though they will bear our winters when in the open ground, they are somewhat less hardy in pots. In mild seasons, a little straw over the earth would be a protection sufficient.

'The berries of the Thyme-leaved *Arbutus*, which is a native of North America, are carried to market in Philadelphia, and sold for tarts, &c. Great quantities of them are preserved, and sent to the West Indies and to Europe. The London pastry-cooks frequently use these instead of cranberries, to which they are very similar; but they are inferior to cranberries of our own growth.

'In Tuscany, many years ago, a man gave out that he had discovered a mode of making wine from the *Arbutus*. His wine was very good; but, upon his leaving the country, his wine-casks were found to contain a quantity of crushed grapes.

'Upon the whole, the *Arbutus*, with its strawberry-like fruit, its waxen-tinted blossoms hanging in clusters, their vine-coloured stems, its leaves resembling the bay, and the handsome and luxuriant growth of its branches, is one of the most elegant pieces of underwood we possess: and when we have reason to believe that Horace was fond of lying under its shade, it completes its charms with the beauty of clasical association.' pp. 29—31.

From the *Arbutus* to the Daisy is not quite so wide a range, as from the Cedar of Lebanon to the Hyssop: it leaves little room, however, to complain of a want of variety. We can only make room for part of the article on this modest little favourite of poetry.

'Who can see, or hear the name of the Daisy, the common Field Daisy, without a thousand pleasureable associations! It is connected with the sports of childhood, and with the pleasures of youth. We walk abroad to seek it; yet it is the very emblem of home. It is a favourite with man, woman, and child: it is the *robin* of flowers. Turn it all ways, and on every side you will find new beauty. You are attracted by the snowy white leaves, contrasted by the golden tuft in the centre, as it rears its head above the green grass: pluck it,

and you will find it backed by a delicate star of green, and tipped with a blush colour, or a bright crimson.

“Daisies with their pinky lashes,”

are among the first darlings of spring. They are in flower almost all the year; closing in the evening and in wet weather, and opening on the return of the sun:

“The little dazie that at evening closes.”—*Spenser.*

“By a daisy, whose leaves spread
Shut when Titan goes to bed.”—*J. Withers.*

‘No flower has been more frequently celebrated by our poets, our best poets. Chaucer, in particular, expatiates at great length upon it. He makes a perfect plaything of the Daisy. Not contented with calling to our minds its etymology as the eye of day, he seems to delight in twisting it into every possible form, and, by some name or other, introduces it continually. Commending the showers of April, as bringing forward the May flowers, he adds:

“And in speciall one called ie of the daie,
The daisie, a flower white and rede,
And in Frenche called La Bel Margarete.
O commendable floure, and most in minde!
O floure and gracious of excellence!
O amiable Margarite! of natife kind——”

‘But the Field Daisy is not an inhabitant of the flower garden; it were vain to cultivate it there. We have but to walk into the fields, and there is a profusion for us. It is the favourite of the great garden of Nature:

“Meadows trim with daisies pied.”

‘The reader will doubtless remember Burns’s Address to a Mountain Daisy, beginning,

“Wee, modest, crimson-tipped flower.”

‘The Scotch commonly call it by the name of Gowan; a name which they likewise apply to the dandelion, hawkweed, &c.:

“The opening gowan, wet with dew.”

‘Wordsworth, with a true poet’s delight in the simplest beauties of nature, has addressed several little poems to the Daisy.

One of these is given, playful and quaint, the verse running wild like the flower. We were disappointed at finding no reference to a sweet little ode to the Daisy, which appeared in Montgomery’s first volume. The omission is doubtless accidental. But, in a future edition, the article may be still further enriched by an exquisite poem which has recently appeared, by the same Author, entitled “the Daisy in India,”—

supposed to be addressed by the Rev. Dr. Carey of Serampore, to the first plant of this kind, which sprang up unexpectedly in his garden, out of some English earth, in which other seeds had been conveyed to him from this country. This poem will give a new interest to the Daisy as a type of its native soil, while it will indissolubly connect with it the name of Montgomery, who must be considered as having fairly won it from all preceding candidates. It has been to him a propitious star. As few of our readers, probably, have as yet met with the poem, we make no apology for transcribing it here.

‘ THE DAISY IN INDIA.

‘ Thrice welcome, little English Flower !

My mother-country’s white and red,
In rose or lily, till this hour,

Never to me such beauty spread :
Transplanted from thine island-bed,

A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprang to birth.

‘ Thrice welcome, little English Flower !

Whose tribes beneath our natal skies,
Shut close their leaves while vapours lower ;

But when the sun’s gay beams arise,
With unabash’d but modest eyes

Follow his motion to the west,
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

‘ Thrice welcome, little English Flower !

To this resplendent hemisphere,
Where Flora’s giant-offspring tower

In gorgeous liveries all the year :
Thou, only Thou, art *little* here,

Like worth unfriended or unknown ;
Yet to my British heart more dear
Than all the torrid zone.

‘ Thrice welcome, little English Flower !

Of early scenes beloved by me,
While happy in my father’s bower,

Thou shalt the blithe memorial be :
The fairy-sports of infancy,

Youth’s golden age, and manhood’s prime,
Home, country, kindred, friends,—with thee
Are mine in this far clime.

‘ Thrice welcome, little English Flower !

I’ll rear thee with a trembling hand :

O for the April sun and shower,
The sweet May-dews of that fair land,

Where Daisies, thick as starlight, stand
In every walk !—that here might shoot
Thy scions, and thy buds expand,
A hundred from one root !

‘ Thrice welcome, little English Flower !
To me the pledge of Hope unseen :
When sorrow would my soul o’erpower
For joys that were, or might have been,
I’ll call to mind, how, fresh and green,
I saw thee waking from the dust ;
Then turn to heaven with brow serene,
And place in God my trust.—*J. Montgomery.*’*

It would be easy to suggest other additions to the poetical illustrations. The beautiful and touching Ode to the Herb Rosemary by Henry Kirke White, ought not to have been forgotten by a Writer who has raked the unreadable poems of the atheist Shelley for extracts. We were very sorry to meet with a eulogy on that unhappy being in the Preface to the work. It is evidently dictated by the partiality of private friendship ; but it is ill judged, and only serves to excite suspicion of the Author’s own principles. Shelley might love flowers, but he hated their Creator. He might read his Bible, but his works declare for what diabolical purpose. He was not quite like his own Lionel :

‘ For he made verses wild and queer,
On the strange creeds priests hold so dear
Because they bring them land and gold.
Of devils and saints and all such gear,
He made tales which whoso heard or read,
Would laugh till he were almost dead.’

“ Rosalind and Helen.” p. 38.

But the only difference is, that Mr. Shelley’s tales, written under the same inspiration, will make nobody laugh. In this same poem, he speaks of ‘ Faith, the Python undefeated ;’ and he makes his fair and virtuous Helen laughing say,

‘ We will have rites our faith to bind,
But our church shall be the starry night,
Our altar the grassy earth outspread,
And our priest the muttering wind.’

This is sufficiently intelligible, as is the line in the Hymn to Intellectual Beauty,

‘ I called on poisonous names with which our youth is fed.’
But the deep-rooted hatred of religion, which seemed his

* London Magazine, June, 1823. p. 675,

ruling passion, breaks out, in the following stanza, into more daring impiety.

' No voice from some sublimer world hath ever
To sage or poet these responses given :
Therefore, the names of Demon, Ghost, and Heaven,
Remain the records of their vain endeavour :
Frail spells, whose uttered charm might not avail to sever
From all we hear and all we see,
Doubt, chance, and mutability.' p. 88.

It is well known, indeed, that Mr. Shelley repeatedly subscribed himself an *Atheist*. This is a digression, but we have felt it to be a needful one, when an attempt is made to hold up such a person to veneration, because he was a lover of flowers, and had a gentle countenance. He too, however, has his emblem: it is the Aconite. To return to our flowers.

The article on *Campanula* disappointed us, in not containing a single poetical reference. On turning, however, to the *Hyacinth*, we find that, with the name of Harebell, that flower has run away with praise apparently intended for the modest bell-flower of Autumn. There seems to have been some confusion in the application of the term harebell. Botanists seem now to agree in assigning this appellation to the *Hyacinthus non scriptus*, sometimes ranked under the genus *Scilla*, and familiarly known among the common people under the name of blue bells, while the *campanula rotundifolia* is denominated *heath bells*. But the *campanula*, we strongly suspect, is the harebell of the poets, alluded to in the following extracts.

' The harebell, for her stainless azured hue,
Claims to be worn by none but those are true.'

W. Browne.

— ' thou shalt not lack
The flower that's like thy face, pale primrose, nor
The azured harebell, like thy veins.'

Shakspeare.

' E'en the light harebell raised its head,
Uninjured from her airy tread.'

Walter Scott.

The Author of "May you like it" is evidently of the same opinion. His beautiful poem to the Harebell, (which will be found at p. 520 of our seventeenth volume,) deserved a place in the *Flora Domestica*. His description of it as bending 'so
' sadly meek, beneath autumnal breezes,

' Pale as the pale blue veins that streak
Consumption's thin, transparent cheek,
With death-hues blending—'

exactly agrees with the passage from Shakspeare.

The Poppy is illustrated at some length; some of the extracts are scarcely relevant. There is a very elegant ode to the Poppy, which our Author had probably not seen; printed, if we mistake not, in some work of Mrs. Charlotte Smith's, but written by another lady, and connected, we believe, with an affecting story. The first stanza is as follows.

' Not for the promise of the laboured fields,
Nor for the good the yellow harvest yields,
I bend at Ceres' shrine :
For dull to humid eyes appear,
The golden glories of the year :
Alas! a melancholy worship's mine.
I hail the goddess for her scarlet flower.
Thou brilliant weed,
That dost so far exceed
The richest gifts gay Flora can bestow,
Heedless I passed thee in life's morning hour,
Thou comforter of woe!
Till sorrow taught me to confess thy power.'

We should have thought that the Wall-flower had been illustrated by some of our poets. One slight notice only is given from Thomson. An elegant sonnet has been addressed to this picturesque flower, by the anonymous Author of "Sixty-five Sonnets,"*—a volume which escaped our notice at the time of publication, but which contains, under an unattractive title, some very felicitous specimens of that delicate species of poem. We shall make room for the sonnet alluded to.

' I will not praise the often flattered rose,
Or virgin-like, with blushing charms half seen,
Or when in dazzling splendour, like a queen,
All her magnificence of state she shews ;
No, nor that nun-like lily, which but blows
Beneath the valley's cool and shady screen ;
Nor yet the sun-flower that with warrior mien,
Still eyes the orb of glory where it glows ;—
But thou, neglected wall-flower, to my breast
And muse art dearest, wildest, sweetest flower,
To whom alone the privilege is given,
Proudly to root thyself above the rest,
As genius does, and, from thy rocky tower,
Lend fragrance to the purest breath of heaven.'

* "Sixty-five Sonnets; with prefatory Remarks on the Accordance of the Sonnet with the Powers of the English Language." 12mo. pp. 124. London. 1818.

Another anonymous poet has some very beautiful lines on the subject of flowers, in the singular poem entitled, "The Comforter," reviewed in a former volume. Speaking of the healing influence of natural scenery, he attributes this charm to

‘ Each flower brocaded on earth’s mantle green,
From the pale primrose, on the lowly ridge
Crowned with the quick-set, pushing forth its bloom
Through winter-mellowed and commingled spoils
Of faded autumn, to the latest gleam,
O’er purple moor-lands, of the heath-bells’ bloom
That quench their blushes in descending snow.
* * * * *

— ‘ every little undistinguished weed
Whose tiny lustre helps the flush of May,
Or that bright light that from the summer fields
Fit for the scythe arises,—whose warm hue,
Caught from the roses of the bending bough
Of over-arching wild-briar, is combined
With the bright blue of many an upcast eye
Of gay veronicas that bask beneath,
And heightened by the cups of burnished gold
That glitter in the noontide, or convey
To mouths invisible a draught unseen,—
Conveys a blessing: for the most obscure
Hath a perfection it is good for thee
Often to muse on.’

The whole passage is worthy of finding a place in this literary flower garden. Other additions will, we doubt not, have been pointed out to our Author by her private correspondents. In the event of a new edition, we should be glad to see the plan somewhat extended, so as to comprise the poetical character and natural history of all the plants or weeds which belong to the British Flora. For this purpose, the fair Horticulturist must travel out of the precincts of her portable flower-garden, spacious as they are; must escape from the metropolis and its suburbs, and make herself thoroughly acquainted with the innumerable tribes which bloom unnoticed and despised by all but clowns and poets, beneath hedge-rows, or by the stream’s side, or on heathy uplands, or in the recesses of the Hamadryad’s retreat. If the old English and provincial names can be given, all the better; and then, after we have heard the botanist’s account, let us have all that our poets have said about them. The volume thus completed, would make one of the most elegant introductions to Botany imaginable. It is in vain to wish that a higher tone of sentiment pervaded the

work ; such as Cowper expresses, when he speaks of all nature being, by an emphasis of interest, his, who can

— ‘ lift to heaven an unpretentious eye,
And smiling say, My Father made them all.’

The *Hortus Anglicus*, which we have associated with this work as relating to a common subject, is of a very different character, but will be found highly useful to those who have leisure and opportunity to pursue the study of Botany. As a work of science, it is of course far more valuable than the slight and elegant volume we have been reviewing ; it is designed for those who are already initiated in the elements of botanical science, and who wish to possess some knowledge of the beautiful objects which surround them in nature. ‘ An easy, intelligible, and compendious guide to an acquaintance with those plants which form the pride and delight of the modern garden, is not,’ the Author remarks, ‘ to be found in the English language.’ The very comprehensiveness of the larger works, renders them unfit for the use of the inexperienced inquirer, who, amid a description of more than 20,000 plants, finds himself bewildered. We warmly approve of both the plan and the general execution of the present work. If we have any fault to find, it is with the nomenclature, which is very much too Latinized to be intelligible to the non-initiated without a glossary. If Botanical works are written in English, it should be English. The pedantry which leads to the perpetual coining of technical barbarisms, half Latin half English, is exceedingly offensive : it serves only to deter many persons from entering upon the study. It is all very well for Swedes, and Russians, and Germans, to write their systems and criticisms in Latin ; but an Englishman ought to be too proud of his language, (which bids fair to surpass the French itself in its extensive diffusion, as much as it does in every noble quality,) ought to respect his mother-tongue too much, to submit to have this disrespect put upon it ; as if it could not express the shape and structure of a plant, or the most common earth, such as clay or slate, without foreign assistance. And after all, while such words as funnel-shaped, heart-shaped, salver-shaped, &c. are freely used, it seems absurd to mix up with these, the uncouth Latinisms which are to be found sometimes in the same sentence, such as ‘ umbel peduncled,’ terminal cymes,’ ‘ decurrent,’ ‘ villous,’ ‘ ringent,’ ‘ crenate,’ &c. In this respect, the present compiler, however, has but followed his authorities. The essential generic characters, which are placed at the beginning of each class, are collected from the last edition of the “ *Species Plantarum*” edited by Willdenow, with occa-

sional emendations and additions from the Hortus Kewensis and the works of Sir J. E. Smith. The place of each genus, when ascertained, in the natural systems both of Linnæus and of Jussieu, is also inserted. The etymology of the genera, which our Author has been careful to give as far as it can be discovered, will not a little add to the interest of the work. Both the generic and the specific names are accented. The specific characters are generally followed by a concise description, drawn from Rees's Cyclopaedia and the larger works on English Botany; the time of flowering, native country, and date of introduction of each plant, being given on the authority of the Kew Catalogue. The utility of the work is considerably enhanced by a double index, both of Latin and English names. This, to a sciolist, is the more necessary, from the circumstance of the same name being sometimes used for a generic, sometimes for a specific appellation, with a different meaning. For instance, the genus *Syringa* belongs to the order *Diandria Monogynia*, and includes the lilacs. The common *Syringa* is found under the genus *Philadelphus* in the class of *Icosandria*. The *Althea Frutex* is found under the genus *Hibiscus*, while the *Althea* genus comprehends the common marsh mallow and others of the same description, which would naturally be sought for under the genus *Malva*. In Jussieu's system, all the mallows, together with other genera of the same order, range under *Malvaceæ*. On the whole, the work contains much useful and entertaining information; it is at least a capital descriptive index, and entitles the Compiler to the thanks of the public.

'To unite botanical science with useful information, has been,' he states, 'the constant aim of the Author. He confides his work, therefore, to the favour of the public; trusting that it will be found to promote the prevailing regard for the attractions of the vegetable creation; the contemplation of which, said old Gerarde in his Herbal, as long ago as the year 1597, "is a study for the wisest, an exercise for the noblest, a pastime for the best."'

Art. IV. *Remarks on Female Education*, adapted particularly to the Regulation of Schools. 12mo. pp. xiv. 394. Price 5s. 6d. London. 1823.

THE comparative advantages and disadvantages of a home and a boarding-school education for girls, have often been zealously and anxiously canvassed; but no general decision on the subject could, we are persuaded, be laid down, so as to meet all the circumstances of the case. The choice of the best mode of education, could that be determined, would go

so little way towards securing the effective application of that mode, that the parent might be led to place a fallacious reliance on the approved plan, so as to be less particular or watchful as to the manner in which it was carried into execution. With all our decided preference for home education, when the alternative presented is that of a good school or an ill-regulated family,—competent instruction with school discipline, or half-education and no discipline—we confess that we should decide without scruple for the former. But these matters are not always at the option of the most judicious parent. The question not unfrequently becomes, not what is preferable, but what is practicable; and schools are had recourse to, not as abstractedly the best mode of education, but that which is best under all the circumstances of the case. The very intelligent Author of this volume candidly and frankly concedes, that the balance of advantages will generally be found to lie in favour of a private education. But the word ‘generally’ may be thought even too strong, taken in connexion with the considerations which belong to the conditions of the question.

‘To those parents,’ remarks the Writer, ‘who, regarding their offspring as the heirs of immortality, seek to render every species of instruction, and all the discipline of early life, subservient to the great end of their existence, the associations and the pursuits of childhood will appear too important to be entirely confided to any other superintendence than their own. And the feelings of natural affection will thus unite with many serious considerations, in inducing a preference of home education; respecting which it may be fairly conceded, that it affords opportunities of communicating the most valuable instruction, of watching and correcting the temper, and of aiding the gradual development of the rising character, which cannot be ensured in an equal degree in the best regulated school. These advantages, however, if not altogether neglected, are too frequently counterbalanced by many and most serious evils; some of which are too obvious, and unhappily too well known by experience, to require particular enumeration. Such, for instance, as arise from deficiency of resolution in a mother, from her want of confidence in a governess, from occasional, if not frequent, opposition of sentiment between them, which children seldom fail to discover, and of which, when discovered, they never fail to take advantage. To these may be added, the successive changes in the superintendence of the school-room, which, whether they are the result of caprice, of unreasonable expectations on either side, or of circumstances that could be neither foreseen nor prevented, are equally unfavourable in their influence on the improvement of the children.’

When, indeed, the home plan is adopted, not so much from a deliberate conviction of its superior recommendations, as from economical motives, or from parental fondness, the danger of

failure is exceedingly increased, and the advantages become more problematical. No circumstances can be much more unfavourable to a child, than those in which the parent devolves the whole task of education on a domestic governess, without treating her substitute with confidence and affection, and delegating to her a portion at least of maternal authority. But the education of a child cannot be devolved altogether on a stranger, while it has ready access to its parents, and while a considerable measure of the moral influence to which it is constantly exposed, proceeds from their conduct. If, therefore, as may very possibly occur, there should take place a relaxation of parental authority and parental vigilance, on the strength of the supposed maternal proxy in the nursery or school-room, the *moral* education of the child, at all events, is likely to be more neglected than if it were totally removed from the sphere of indulgence. The situation of the private governess is, indeed, a most delicate and arduous one. The Author of this volume, after pointing out the comparative ease and tranquillity which it holds out, has feelingly drawn the reverse of the picture.

‘ In addition to all the petty mortifications and occasional embarrassments which may, and often do arise from some *unacknowledged hesitation* on the part of a mother with respect to the footing on which the governess of her children is to be placed in the family; of which the governess may at one time be admitted as a part, and, at another, find herself unexpectedly excluded as a being of an inferior order; there are evils to be endured of a greater magnitude and a more serious aspect. The governess in a private family is brought into immediate contact with the parents of her pupils; and what parents, or what human beings, can be expected to prove, on all occasions, judicious, considerate, and indulgent? If she is not subject to frequent counteraction, if her objects are not misunderstood or undervalued, her best efforts neutralized, and her most important purposes defeated, still, her proceedings are under a species of control which may often suggest doubts of their propriety; and she may be expected, if not absolutely required, to pursue a course, or to adopt a system of instruction and discipline, which would never have been the object of her own deliberate choice. And, at the same time, she may be held in a certain sense responsible for a result which she had little share in producing. In a word, the governess, exerting her doubtful authority and precarious influence in the school-room of a private family, may not unfrequently envy the mistress of the kitchen, or even the meanest of her assistants, who can rarely be disturbed by any revolt of her own judgement or feelings, in the exercise of her humble functions.’

The general plan of education, then, and the theoretic advantages of different systems, which have occupied the chief

attention of most writers on this subject, may justly be considered as of subordinate importance, compared to the manner in which any scheme is filled up and acted upon. The same leading principles are applicable, under some modifications, to public and to private education; and the same requisites will be found for the most part essential to the right discharge of the office of instructor, whether in the person of the mother, the governess, or the school-mistress. The design of the present work is, to arrange a few general observations on *the mode of tuition, the general regulations, and the moral discipline* best adapted to female education, with a primary application to the 'ordinary routine of school occupation.' The work will, however, be found extremely useful to young persons entering on the untried and arduous business of tuition, in any situation or department. To them it is especially dedicated in the Preface, which breathes the language both of kindness and of encouragement.

'It must be admitted that many young persons, too many even of those who have been educated with a direct view to this object, enter on an arduous task of instruction, with very inadequate ideas of the difficulties they must encounter, or of the serious responsibility which they are about to incur. Nor can they be too frequently reminded, that, to preserve an honourable independence by means of their own exertions, however laudable in itself, ought not to be the sole, or even the chief object of their solicitude, when the hopes of a future world are intrusted to their care. It is one of the melancholy consequences of those frequent reverses in the commercial world, of which the present times afford so many examples, that numbers of young women are suddenly reduced from circumstances of ease and affluence, to a state of complete dependence on their own talents and industry for the means of a moderate support. The education of children offers them a natural, and, in many instances, a suitable resource. But it is not probable that they will, in general, enter with other feelings than those of apprehension and reluctance, on the duties of a sphere necessarily associated with many painful recollections, and presenting, at first view, little to console them for all that they have been compelled to resign. To such as, possessing the requisite qualifications, are yet dismayed at the prospect before them, it may be justly and earnestly represented, that, to the diligent and conscientious, there can arise no insuperable difficulty. And while a constant, deep, and lively interest, added to a sensible pleasure in the society and in the improvement of young people, will be found indispensably necessary to ensure the humblest measure of success, that success which will generally attend well-directed efforts, will become in itself an improving source of interest and delight. Thus, by a happy interchange of cause and effect, the difficulties of this arduous occupation will be continually diminished in proportion as its enjoyments are increased; and every advance in knowledge and experience will strengthen and

confirm that well-founded hope of usefulness which, to a well-regulated mind, is the most animating and the most powerful incentive to exertion. And if it must be admitted, that the education of children is a task which few, having duly weighed the responsibility attending it, would presume to undertake, it is equally true, that still fewer will relinquish it without regret, after having acquired a genuine taste for its pleasures.

'To offer the result of a little experience to those who have had no previous opportunity of acquiring it, and to present to them, in a small compass, a series of observations which, possessing no claim to originality, may not be equally destitute of practical utility, is a design which will, it is hoped, be regarded with indulgence, if not with approbation. Probably there are few, the fruits of whose limited experience, if fairly produced, would be absolutely incapable of adding any thing to the general stock of knowledge, or to the resources of human happiness.'

The Contents are arranged under the following heads:—Introductory Remarks.—Religious Instruction.—Moral Discipline.—General Instruction.—Health and Recreation.—Neatness, Order, and Domestic Arrangements.—Intercourse with Parents.—Teachers in Schools.—Private Governesses.—Conclusion.

The chapter on Religious Instruction is marked by decision of principle and that sound judgement which is to be obtained only from experience. It is placed first, because, in the Author's view, Religion

'must be regarded not merely as the sure basis of sound morality, or the only means of attaining real dignity of character, or of preserving a uniform consistency of conduct; (though, in this view, it is indispensable;) it must appear not solely in the light of a useful, or even an essential part of education, but as the *ultimate object* of all education; the end to which every other pursuit is to be rendered subservient, and for which nothing that actually comes into competition with it, is too valuable to be sacrificed without hesitation. This just principle, if fully established in the minds of all who profess to acknowledge it, would prevent much of that inconsistency of conduct which becomes the source of so many painful regrets.'

That this acknowledged principle is not adhered to in the education of their children, by all religious parents, is but too obvious. Religion never can come into competition with any thing essential to the child's *moral* education, because it is itself the great means of moral improvement; but it may, and does continually cross the plans and schemes which have for their object the intellectual and outward accomplishments. As a boy may become a first-rate Grecian at too high a cost to his morals, so, a girl may pay too dear for a good French accent. The notion, that the child must be, or must do like other peo-

attention of most writers on this subject, may justly be considered as of subordinate importance, compared to the manner in which any scheme is filled up and acted upon. The same leading principles are applicable, under some modifications, to public and to private education; and the same requisites will be found for the most part essential to the right discharge of the office of instructor, whether in the person of the mother, the governess, or the school-mistress. The design of the present work is, to arrange a few general observations on *the mode of tuition, the general regulations, and the moral discipline* best adapted to female education, with a primary application to the 'ordinary routine of school occupation.' The work will, however, be found extremely useful to young persons entering on the untried and arduous business of tuition, in any situation or department. To them it is especially dedicated in the Preface, which breathes the language both of kindness and of encouragement.

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The chapter on Religious Instruction is marked by decision of principle and that sound judgement which is to be obtained only from experience. It is placed first, because, in the Author's view, Religion

'must be regarded not merely as the sure basis of sound morality, or the only means of attaining real dignity of character, or of preserving a uniform consistency of conduct; (though, in this view, it is indispensable;) it must appear not solely in the light of a useful, or even an essential part of education, but as the *ultimate object* of all education; the end to which every other pursuit is to be rendered subservient, and for which nothing that actually comes into competition with it, is too valuable to be sacrificed without hesitation. This just principle, if fully established in the minds of all who profess to acknowledge it, would prevent much of that inconsistency of conduct which becomes the source of so many painful regrets.'

That this acknowledged principle is not adhered to in the education of their children, by all religious parents, is but too obvious. Religion never can come into competition with any thing essential to the child's *moral* education, because it is itself the great means of moral improvement; but it may, and does continually cross the plans and schemes which have for their object the intellectual and outward accomplishments. As a boy may become a first-rate Grecian at too high a cost to his morals, so, a girl may pay too dear for a good French accent. The notion, that the child must be, or must do like other peo-

ple's children, is too often allowed to over-rule the higher consideration. We do not say that religion forbids the highest degree of mental culture and outward accomplishment, but it forbids the aiming at this at all events. Some excellent remarks occur in this chapter, on the proper mode of conveying religious instruction to the young. One of these is particularly deserving of attention.

‘With all the levity of temper incident to childhood and youth, the heart is more susceptible of deep religious impressions than, humanly speaking, at any subsequent period of life; and the opportunities most favourable to such impressions ought to be wisely and conscientiously improved. Yet, in the endeavour to convey religious sentiments to the minds of the young, *much injury may be done by presuming too far on their sympathy with feelings in which they have no share*; especially if they are led, as they sometimes may be, through mere insensible imitation, into an artificial expression of them. It is impossible to guard with too much care against every thing tending to induce a habit of self-deception, which might eventually be productive of the most fearful consequences.’

We quite coincide with the Writer in her remarks on preaching, in reference to the young, and on the best method of teaching them to listen with advantage. The following hint will, we hope, not be lost on the parties to whom it applies.

‘And while the various subjects of public instruction, will naturally furnish a theme of conversation and remark in the family circle, it is desirable that such as is received from other quarters, should exactly correspond to it in every essential principle. They who conform, from motives of convenience or policy, to a system of worship which does not accord with their private sentiments, must resign the most important advantages in the instruction of youth.’

The whole chapter on Moral Discipline is admirable, and deserving of repeated perusal. We shall transcribe the Writer's just remarks on the evils of severity, as tending especially to generate deceit.

‘While habits of order, regularity, and strict subordination among the pupils, will be found essential to the very existence of a school, it is necessary to be careful that such a system be not maintained at too serious an expense. The cost would be rendered heavy indeed by the exercise of a rigour and severity which inevitably expose the sincerity of children to frequent temptation. When great advantages with respect to religious and moral instruction, have been enjoyed in very early life, the principles of children may be correct, but they can seldom be firm; and they ought never to be subjected to unnecessary or capricious trials, by any requisitions connected with their ordinary duties and occupations. *Deceit, the most discouraging of all*

the faults of childhood, is the usual resource of fear and weakness ; their natural defence against oppression, whether real or imaginary. To excite lively apprehension in a timid spirit, is an experiment too dangerous to be knowingly and wilfully repeated : it is enough that this unhappy effect is sometimes unconsciously produced under circumstances of which the tendency has not been suspected. It is one evil inseparable from the nature of general regulations, that they bear with an unequal weight on different dispositions and characters, which are variously affected by the same measure of restraint. To obviate this inconvenience, it is necessary to watch, not merely their general effect in the arrangement of the whole department to which they relate, but also their particular influence on each individual mind. Ingenuousness should be encouraged in children, not by an applause to which it is never entitled, and which moreover conveys an implication of its rarity, but by carefully removing the temptations to deceit. And when such a habit exists, it will be most effectually corrected, not by exposing the erring individual to a public, however merited disgrace ; not even by inflicting a just punishment ; but, by gradually infusing a degree of moral courage, by inspiring the hope of recovered confidence as the reward of reformation, and, above all, endeavouring to annihilate the principle of deceit, by substituting for the servile fear of man, the fear of Him who is acquainted with the thoughts and intents of the heart.

'It is then necessary, and happily it is not difficult, to establish a permanent ascendancy over the mind of the young on a more generous and better principle than fear, and to secure, by gentle means, an influence which is to be exerted only for their benefit. The dependence of children gives an interest in their affections, to all who possess the means of contributing to their enjoyment ; and there are few instances in which they do not become warmly attached to those who treat them with ordinary kindness. . . . No one who has not made the experiment, can calculate the extent of the influence to be derived from such a sympathy (with the feelings of children) when accompanied with a just and mild control. And it cannot be too deeply impressed on the minds of all who are engaged in the work of education, that restrictions which are not mild, can never be permanently beneficial ; and that, while present inconvenience may sometimes be prevented by summary measures of severity, their remote consequences will seldom fail to be highly injurious. They who wish to learn wisdom from their own experience, must at once perceive the importance of encouraging in children, that degree of freedom which is essential to the discovery of their characters. That kind of restraint which tends to repress all the natural indications of the feelings, cannot be too strongly deprecated, or too carefully excluded from every plan of education. Among other evil consequences of that duplicity which excessive restraint will inevitably produce in the pupils, it must be evident, that their instructors can derive no knowledge from a series of experiments conducted in the dark, or of which all the immediate results are concealed.'

A Writer in the *Edinburgh Review*,* who, in common with some amiable philanthropists of the present day, seems disposed to object to all punishments, after remarking that there is reason to believe the greater portion of vices to be 'not inbred, but instilled,' expresses his opinion—'that a child removed from all example of evil, and taught no bad habits by injudicious treatment, above all by severity, the parent of fear, the grand corrupter of the infant heart, would grow up naturally generous, and honest, and placid.' We confess that, putting theological truth out of the question,—though the fact of depraved *tendency* is sufficiently established by the inevitable and undeniable effects of simple neglect,—yet, we have never been so fortunate as to obtain any practical proofs or illustrations of the doctrine which represents the mind of a child as resembling a sheet of white paper. Such white paper specimens have never come under our observation. We believe with this Writer, however, that bad example and injudicious treatment are a main cause of much that is unamiable, and even vicious, in the child and in the man. We believe too, that the sort of fear produced by excessive or injudicious severity, does tend to corrupt the heart, especially by leading to habits of deceit. But before we yield our assent to the broad assertion, that fear is the grand corrupter of the infant heart, we shall need inquire, whether there be no such thing as a salutary instinct of fear, and whether there be no occasions on which it ought to be called into exercise. We will not contest with the Reviewer the inexpediency of admitting 'what is usually termed punishment' into Infant Schools, where its liability to abuse, presents a serious objection to allowing its introduction. Fear, however, may be produced without rod, or twig, or *green tail*; and fear must be produced, or there can exist no authority. If, then, fear could be produced only by severity, we should contend that for this reason severity is necessary. But the words, thus loosely employed, convey in fact no fixed or definite meaning. Severity may mean punishment, or it may mean habitual rigour, or it may mean petty tyranny; and, according to this its varying meaning, it may produce submission, discouragement, deceit. That severity of discipline is never to be resorted to, few persons, we imagine, would soberly maintain. Correction or chastisement—for why employ the repulsive word punishment in speaking of children?—will never, in our humble opinion, be wholly superseded by any modern improvements in the art of education. Solomon's

* *Edinb. Review*. No. lxxvi. *Art.* Early Moral Education.

proverb, though too often perverted, is not to be disregarded with absolute impunity ; nor need we expect that the Apostle's argument will be taken from him, when he says, " What son is he whom his father chasteneth not ?" His idea of the effect of paternal severity was assuredly different from our Reviewer's notion, when he represented it as inspiring filial " reverence." But, in fact, the fear inspired by the idea of authority, far from being the grand corrupter of the infant mind, is the most effectual preservative from vice ; and in the absence of this feeling, all other ties will be weak. Fear, when it has respect to a just authority and a right standard, when its dictates are coincident with a sense of demerit, and when what it apprehends, is at the same time acquiesced in as just, — is neither an ungenerous nor a debasing sentiment. The fear which debases, is always connected with a sense of injustice, is inspired by a usurped or an abused authority, or by caprice and excess in the exercise of it. The principle itself is inherent in our nature, and is implied in every species of government. It may be over-wrought, so as to take on, if we may so express it, a morbid action ; but it appears to us altogether visionary to proscribe, either in education or in jurisprudence, all expedients which appeal to this natural instinct.

With the general observations of the Author of the present volume, however, we are well satisfied, convinced as we are that her object has been, in the passage we have cited, to guard against the exercise of a rigour and severity which, superadded to the necessary restraints of a school, can have no good tendency. ' The young,' she remarks, ' may easily be directed, and they must be controlled, but they should never be thwarted or exposed to unnecessary and vexatious contradictions.' ' An external influence, to be effectual, must always be gentle.' These remarks, it is especially important to bear in mind in the management of a school ; and it will not be thought any fault in the present work, that its Author leans so decidedly to the side of gentle methods of discipline.

Upon the whole, we have perused these " Remarks" on the hackneyed but far from exhausted subject of Female Education, with no ordinary satisfaction, and they have inspired us with a high respect for the unknown, but very intelligent Author. It is a volume which we would particularly recommend to all young persons who are about to engage in the arduous work of tuition, in any of its departments ; and we think we may safely add, that there is no mother of a family or mistress of a school, who may not derive some useful hints from the perusal.

Art. V. *Memoires Historiques, Politiques, et Militaires, sur la Revolution du Royaume de Naples, en 1820 et 1821, et sur les Causes qui l'ont amenée: accompagnés de Pièces Justificatives, la Plupart Inédites.* Par le General Carrascosa. 8vo. pp. 564. Price 12s. London. 1823.

EUROPE has not yet ceased from wondering at the Neapolitan Revolution,—its glorious promise and its contemptible results. It is not now three years since the kingdom of Naples presented the animating aspect of a nation roused to arms in vindication of its civil and political rights, and crowding in military array to its frontier in defence of its menaced liberties. A few months passed away, and these resolute patriots disbanded at the first cannon-shot; a new and iron rule was imposed upon the country, and it submitted without a murmur to the presence of a foreign garrison, and the severities of military domination. The secret of all this has never been clearly explained, and the inquiry appears to involve facts and considerations of the greatest importance, not merely in their connexion with a particular point of history, but with reference to the safety and defence of political communities in general.

We have been apt to think,—more perhaps from feeling than from rational conviction,—that the true safety of a state lies in its determination not to be conquered; that no mere military power could be finally prevalent against a nation armed and devoted in its own defence; that standing armies are useful only for purposes of parade or intimidation, and that the obvious danger of their misemployment as engines of power to the enslavement of their own country, makes it desirable to intrust the guardianship of a land wholly to the steadiness of its militia, and the annihilation of invaders to the overwhelming numbers of its levy-in-mass. It is to be feared that historical evidence will not sustain this theory, and that, with whatever jealousy an army under the direction of the executive power may require to be watched, it is the only efficient rampart against aggressions from without. In the earlier ages of Rome, though every one of her citizens was liable to military service, her discipline seems to have been but little superior to that of the nations around her. Her Samnite and Etruscan wars contributed to its improvement; it was perfected amid the campaigns against Pyrrhus and Hannibal; and her regular legions invariably triumphed over the militia of Spain, Gaul, and the northern nations, until her enemies learned that assemblages of armed men have no legitimate pretension to the name of armies.

Without entering on an extensive application of these re-

marks, we may observe, that the recent revolution of Naples, affords a striking illustration of the necessity of giving to the institutions of a nation surrounded or approachable by powers of equal or superior strength, a decidedly military character. The Neapolitans had nothing more than the show of this. A long interval of peace had been broken by the events connected with the French Revolution; but these had not led to any permanent melioration of the army. The reign of Joachim had not been of sufficient duration or enterprise to give a warlike impulse to the people; and in the military transactions which were the result of the occupation of Sicily by the English, his main reliance seems to have been on his French auxiliaries. The effects of this were exhibited in the mock defence of their country by the armies of P  p   and Carrascosa, when the Austrian divisions of Frimont presented themselves on the frontier. The Hun triumphed over the Italian, almost without a struggle; and if he had chanced to imbibe a propensity to classical quotation, during his brief sojourn in the atmosphere of the 'Eternal City,' he might, with no hyperbole, have repeated C  sar's famous bulletin. That party feelings and intrigues were mixed up with the spirit of insubordination and cowardice, so highly probable in itself, is clearly proved by General Carrascosa; but all these facts go together into the general mass of evidence which illustrates the entire destitution of discipline and military habits in the troops of Naples.

The position of the Neapolitan Court during the different wars of the French Revolution, was certainly one of extreme peril and difficulty; nor does it seem ever to have stumbled on the right method of encountering the embarrassments of its situation. Its policy was always false. When peace should have been preserved at all cost, war was eagerly urged on; and when the latter might have been engaged in with hope of a favourable result, the opportunity had been forestalled by the previous rashness. The King was a mighty huntsman, but a feeble governor; and the Queen, imperious and voluptuous, supported the minister Acton through a long course of misrule. About 1793, a momentary effervescence, occasioned by a mere handful of young men of heated imaginations, and regarded with apathy by the people at large, was made the pretext for a series of injurious measures. A system of rigorous *espionage* was put in activity throughout the kingdom; the privacies of domestic life were invaded, and the intercourse of man with man rendered utterly unsafe. Thus, the social principle was tainted at its source, and a restless, suspicious, and disaffected temper extensively diffused. Nor were subsequent measures of a more prudent cast. The unwise defiance

of the power of France, and the opposition of an army of raw troops to her triumphant veterans, led to the disasters of Mack and the evacuation of Naples. The resumption of the government by Ferdinand and his favourites, after the expulsion of the French, was marked by the adoption of a political system just as narrow and mischievous as all that had gone before. Instead of throwing a veil over the past, and acting on the enlightened principle of a liberal amnesty, the ministers of the negligent monarch considered the country as a conquest, and treated the inhabitants as rebels. The kingdom was deprived of its privileges by a kind of general interdict, and the punishment of high treason was inflicted on several individuals. These vindictive measures had the inevitable effect of dividing the nation; and from that period, under various names, two parties have been constantly in array against each other. Jacobins and *Santafedi*, Muratists and Bourbonists, *Carbonari* and *Calderaji*, Liberals and Royalists, have hated each other with the most unfeigned cordiality. All this tended, no doubt, materially to facilitate the conquest of Naples by Napoleon, and the accession of Joachim to a throne abdicated by the flight of its *legitimate* possessor.

* During the ten years of the French government, the public spirit of the Neapolitans was sensibly meliorated. Uniform institutions were given to the kingdom; the distribution of justice was more impartial, and rested on an established system; the administration of the public income was more regular and equal; feudalism, until then feebly assailed, was totally abolished; a code of fixed laws was promulgated; substitutions and the rights of primogeniture (*majorats*) were destroyed; successions were better regulated; the sequestration of the monastic revenues, the division of manorial demesnes, prevented the accumulation of riches in the hands of a few, and dispersed them through society at large; the hypothecary inscriptions banished from circulation three fourths of the ordinary issues; (*firent disparaitre les trois quarts des procès ordinaires*;) the youth of both sexes were received into public seminaries. And while these liberal institutions every where banished ignorance and indolence, the brilliant and instructive society of the French communicated to the Neapolitans, amenity of manners as well as the love of learning and the genius of invention. Besides, many of our citizens had enlarged their minds by travelling during the seven years of exile which preceded 1806; many others, attached to the profession of arms during the French domination, had visited the most civilized countries of Europe; and all, returning to their native land with minds enlightened and liberalized, contributed to the advancement of general knowledge. Such was the state of the kingdom of Naples, when the present king returned for the second time from Sicily into his peninsular dominions, after the fall of Napoleon, which

had drawn with it, that of king Joachim, as well as of all the secondary monarchs whose existence depended entirely upon him.'

When Ferdinand returned from Sicily, after the fall of Murat in 1815, a system of wise forbearance was adopted, and many of the reforms which had been introduced by the French, were adopted as parts of the national *regime*. With respect to the army, however, a most injurious plan was pursued. A crowd of worthless hangers-on, who had accompanied the King in his flight, were to be provided for, and, among other means of accomplishing this, a considerable number of these ravenous parasites were invested with rank in the army; thus impairing its quality, and disgusting those who had earned their military advancement by actual service. In addition to this deteriorating measure, the Government determined on changing the whole system which had been introduced by the French, though experience had proved its practical excellence. In four years, as we learn from General Carrascosa, the Neapolitan armed force was subjected to no fewer than five distinct organizations, besides being exposed to innumerable privations in pursuance of impracticable schemes of economy. Hence, the army, which was approaching to an effective character under the administration of Murat, fell rapidly back to its former state of indiscipline and nullity. A system of marked favouritism gave insolence and impunity to those whom royalism, interest, or timidity had led to Sicily in the train of Ferdinand, and filled with apprehension and disgust those who had served under the orders of Joachim.

'The military superior no longer durst punish, nor even reprimand his subordinate officer, if the latter had been in Sicily, or if he himself had served the other government. In either case, the inferior held himself dispensed from all necessity of obedience, and all military discipline, towards his commander. I shall cite the following facts in support of these observations. At Capua, a captain of the king's regiment killed *publicly*, with the blow of a stick, an old man of seventy, guardian of the military edifices. He was brought before a council of war, sitting *at Capua itself*, and was declared *innocent*! An officer of the clothing-board committed a considerable theft in the exercise of his functions. The delinquency was detected, and *he was unable to deny it*. He dared, however, require that he should not be placed upon his trial, and *offered to reimburse immediately to the Treasury the loss occasioned by his prevarication*. The captain-general accepted his offer; but the general who was the president of the board, opposed it firmly. He represented the impropriety of limiting the punishment of theft to simple restitution, and that the example of compromising with crime would be fatal. The captain-general admitted the justice of these remarks; the officer

was brought before a council of war ; but that tribunal *declared him innocent* : he was set at liberty, and the Treasury was not even indemnified. A captain, in garrison at Gaeta, guilty of gross neglect of duty, was slightly punished by the governor. He had the impudence to send him a most arrogant letter, which concluded with these words :—“ *The King knows me, as well as my family and our fidelity ; and he knows you too.*” The governor was not allowed to send the captain to a court-martial ; and, a few days afterwards, an official letter, written in a tone of protection, inquired if the culprit had been released from arrest.’

The origin of the association of the Carbonari is involved in some obscurity ; but the most commonly received opinion refers it to the officers of a Swiss battalion, quartered at Capua in 1807. It appears to be an imitation of Freemasonry. Like that system, it has its vows of secrecy, its signs, both mute and vocal, of recognition, and the highest mysteries are known only to the adepts of the most elevated orders. That it was a political sect, there can be no question ; and it has exercised a decided influence on the events of the last twenty years. The Carbonari are said, by General Carrascosa, to have held the government of Joachim in abhorrence. In 1812, they excited revolt against him in Calabria, and, two years afterwards, in the Abruzzi. In 1815, they are affirmed to have occasioned the ruin of Murat’s army after the battle of Tolentino. At the restoration of Ferdinand, the lodges of the Carbonari had nearly suspended their meetings ; but the ultras, by reviving the fraternity of the Calderaji, compelled the resumption, in self-defence, of the opposite system. A number of causes, all connected with mal-administration, combined to extend the revolutionary feeling ; and the affiliated societies speedily spread themselves from the Faro to the Fronto, comprising a heterogeneous mixture of men of all characters, and even of all opinions. Still, nothing more existed than the elements of disorder, which a wise and liberal government would have been able easily to calm and disperse. Unhappily, such a government did not exist at Naples.

‘ The government was the chief author of these calamities, both by inactivity, and by the adoption of a wretched system, destructive of the salutary influence which the people had a right to expect from excellent laws and liberal institutions, but intrusted, for their execution, to unfaithful or incapable agents. These laws and these institutions, the precious legacy of the French government, had procured for us many of the advantages of a constitution ; they were preserved to us in theory, but too often were rendered null or ineffective in practice. Feudal rights were abolished, legal equality was proclaimed, authority abstained from direct invasion of persons and property ; but

a general uneasiness was produced by the unpunished misconduct of subordinate agents, and by the universal laxity of the public administration. Every one felt that he was without any guarantee for the rights which he still enjoyed. It became, then, indispensable to effect a reform among the official agents of Government; and, in addition to this, a change of policy, voluntarily conceded, would have been highly beneficial. So entirely was the expediency of this acknowledged, that, notwithstanding the pretended disinclination of the King, and a secret compact with Austria, Naples was on the point of receiving a kind of national representation, of which the then existing *Grand-chancery* would have supplied the elements. The number of its members would have been raised to sixty, and it would have had a consulting voice in legislative matters; the discussions would have been public, and open to the press.'

The wish for a constitution was universal among the landholders, who were suffering under the effects of excessive imposts, and of an extensive importation of corn from the Crimea. But the principal sources of the general dissatisfaction were to be removed only by making the provinces less dependent on the capital, and by improving the system of municipal administration. The complete subserviency of the provinces to the metropolis, had been one of the main and most injurious causes of the national degradation.

In a country thus circumstanced, disaffection would find no difficulty in becoming fashionable. In 1819, it shewed its first symptoms, in the 'tangible shape' of Carbonarism, among the individuals of a regiment of cavalry, under the command of General Carrascosa at Aversa. They were, however, repressed with 'vigour' for the time, though the evil day was not far off. A simultaneous movement had been determined on by the chiefs of the Association, but its date had been fixed for January 1821; and they were taken completely by surprise, when the insurrection broke out in July of the preceding year. The colonelcy of a regiment of cavalry, stationed at Nola, had been given to one of the Sicilian refugees, an officer without talent or diligence, and the troops were suffered to conduct themselves without the slightest attention to military discipline. Their disorganization became at length so complete, that it was found necessary to give them another commander. The very first attempts at the enforcement of order, produced mutiny; and a detachment left the town on the road to Monteforte, where, having been joined by a few of the militia, they took up a strong position, covering their small division of about three hundred and fifty men, by trenches and abbatis. When the news of this insurrection reached the capital, it excited great alarm, and apprehensions were entertained that, in the known

state of the public mind, it might lead to the most disastrous events. A council of general officers, assembled by the commander in chief Nugent, appointed General William P  p   to the command of the troops destined to act against the insurgents; but this designation was set aside by the Government, and General Carrascosa was nominated in his stead to the command of the third military division, with unlimited powers, but without soldiers. In the mean time, Colonel Deconcili had taken the command of the rebels, and his measures were so prompt and effectual, that, although on the *second* of July, the movement was confined to the handful of men whose numbers we have just cited, on the *third*, two whole provinces had declared in their favour, and two entire regiments, with the provincial militia and *gendarmerie*, had joined in the constitutional cause. It is, of course, impossible for us to enter into the minute detail of the measures which were adopted in this emergency. General Carrascosa was under the necessity of temporizing; he entered into negotiations, collected and consolidated a *corps d'arm  e*, and when, at length, he was about to try the event of a direct attack on the principal position of the insurgents, he was stopped short by the intelligence that the King had proclaimed the Constitution. He has been accused of dissimulation and double dealing. If his own statements are correct, (and they certainly have no appearance of being otherwise,) there is no foundation for this charge, though there may be a difference of opinion respecting the wisdom and energy of his measures. He mentions names freely, where such frankness appears necessary for the explanation of his conduct, though he maintains a praiseworthy reserve when his statements might prove injurious to individuals. He quotes and communicates documents which, as far as they go, have a favourable aspect towards his case; and as far as we can form a judgement without more extensive information, he seems to have made out a satisfactory plea in defence of the purity of his intentions. The Captain-general Nugent, an officer of the Austrian army, gave his express approbation to the conduct of General Carrascosa, who, on his departure, was nominated to his post. At this time, every thing was in confusion. General William P  p   had assumed the command of the army at Monteforte, which still maintained a threatening position, and made extravagant demands, to which the Government was under the necessity of yielding. Naples was in a tremendous state of agitation. The King had resigned the exercise of his office to the Prince Royal with the title of Vicar-general. In this state of things, the insurgents advanced upon the capital, and General P  p   requested an interview with General Carrascosa

previously to entering the city. The picture of the rebel army, drawn by the latter, is sufficiently graphic.

' Filled with fatal apprehension I reached the camp, where about fourteen thousand men composed a most disorderly assemblage. More than the half of this mob was, it is true, composed of troops of the line, or of militia, in soldier's attire, but without any subordination. The rest, having no uniforms, were awkwardly handling their wretched muskets; and these men, who had the appearance of mere rustics, were grouped together without any regard to order. In some of these collections there was no authority whatever; in others, there was none but that of their own immediate commander. There was no principle of union among the chiefs, and cries and altercations resounded on every side. As I passed along, I was assailed with imprecations and threats to such an excess that I expected every instant to become the victim of these madmen in their rage. At length, I found General P  p  , who perceived my danger, and endeavoured to dispel my apprehensions: he took my arm, to shew the multitude that I was under his protection. He then told me, in a low voice, that he was in as much danger as myself, but that it was necessary to put a good face upon a bad business. I inquired what was the meaning of these armed masses, and whether he thought it safe to permit them to enter the city. He replied that they were the most worthless fellows from several districts of the Terra di Lavoro, who, on his march, had demanded permission to join his column, and who, pretending to be Carbonari, claimed to take part in his triumphant entry into Naples; that he had been obliged to dissimulate, and that he was anxious to get rid of them, but did not know how it was to be done.'

With much difficulty, General P  p   succeeded in persuading this rabble to return, and the probably mischievous consequences of their entry into Naples were averted. Up to this point, P  p   had not expressly joined the association of the Carbonari; but, finding his popularity and influence on the decline, he soon afterwards yielded to the importunity and intrigues of interested men, and inscribed his name on the rolls of the society.

The meeting of the Neapolitan parliament did not produce any permanently beneficial effect on the state of things. Time was lost in making speeches, which should have been occupied in decision and execution. The best troops of the kingdom were sent to quell the Sicilians; and when Florestano P  p   had made a moderate and politic convention with the inhabitants of Palermo, it was imprudently annulled. In addition to these injurious circumstances, the Carbonari had extended and confirmed their system, and had committed the guidance of their concerns to a superior and central lodge. General Car-

rascosa and the other ministers were displaced ; and the storm which was visibly approaching, was contemplated with an unaccountable indifference, that paralysed every measure of defence. When, at length, the movements of the Austrian troops left no doubt of their ultimate destination, and it became necessary to take decided steps in opposition, the General was fixed on both by the parliament and the ministry, as commander in chief of the larger division of the army, and, notwithstanding his reluctance, was constrained to accept it. A second *corps d'armée* was formed, the command of which was given to General Guglielmo Pèpé.

The details connected with the mock campaign which ensued, are much too minute for any attempt at analysis. It appears that the Neapolitan armies took the field, nominally in formidable masses, but really in small numbers, and that such was the state of destitution in which the whole *materiel* of the army had been left, that all chance of a formidable resistance was taken away. Treachery and cowardice were at work, and it is absolutely ridiculous to read report after report, communicating the successive desertion of the soldiers by hundreds at a time. The lives of their officers were frequently attempted, and in some instances blood was shed. The volume concludes with a statement of circumstances personal to General Carrascosa, and which ultimately induced him to leave the kingdom.

On the whole, this is an interesting work, and contains much valuable matter illustrative of the history of the Neapolitan Revolution. The General uniformly expresses himself in opposition to the anarchists, and in favour of a moderate constitutional system. We are, of course, unable to form a perfectly accurate estimate of the facts and inferences of his own case ; but, on a *prima facie* judgement, we are inclined to think that he has been harshly dealt with. He was first induced to quit his country, then tried in his absence, and is now under sentence of death, without having been heard in his defence. We believe he is now in England.

Art. VI. *A Comparison of Established and Dissenting Churches.*
By a Dissenter. 8vo. pp. 108. Price 3s. 6d. Edinburgh. 1823.

THE present situation of the Church of England is a very novel one for that venerable hierarchy to occupy. For nearly a century and a half, it has had, properly speaking, no assailants. King James II. was the last who durst lay a finger on its prerogatives ; and since his time, till very lately, it has had no worse enemies to contend with, than the ghosts of the

Roundheads and Micaiah Towgood. The Pope, that ancient enemy, had grown so friendly, that the Rev. Mr. Wix was sanguine as to the possibility of converting him; and as to Presbyterianism, that has got its *quietus* in a snug Establishment on the other side of the Tweed, which keeps it within bounds. The state of perfect ease, and conscious security, and dignified leisure which the most apostolic of Churches has for some time past been enjoying, appears in nothing more clearly than this, that its rulers in Bartlett's Buildings have decided its greatest existing danger to arise from the British and Foreign Bible Society, and its greatest enemies to be the evangelical clergy. The apprehension of an imaginary danger is a tolerably good proof that no real danger exists, at least within the sphere of vision; and a Church that can venture to treat the most popular and effective portion of its clergy, with contumely or coldness, must either be very strong or very blind, very secure or very infatuated. It is true, we have heard of the dangers of Popery to this Church, and the dangers of Infidelity also; but the former generally become imminent only at an election time, and the latter, it is now generally understood, have been obviated by the Constitutional Society. It may be decent still to lament the spread of irreligion; but no apprehensions are any longer entertained for the safety of the Church from that quarter.

The last twelvemonth, however, has presented us with the unprecedented spectacle of the Church of England being put upon the defensive. A new enemy, wearing neither the guise of Jesuit, Puritan, nor Methodist, has opened a battery on the most vulnerable and least guarded part of the Establishment; and while the Church was gravely debating how far it might safely give away the Bible without the prayer-book, and whether those who deny baptism to be regeneration ought to be tolerated within its pale, down come Mr. Hume and the Edinburgh Reviewers with an impeachment of the said Church for high crimes and misdemeanours, including charges of embezzlement and extortion, and humbly praying for a Parliamentary investigation. Never, since the Divine right of tithes was first called in question, has there been so daring an assault made on ecclesiastical prerogatives. The controversy seems now for the present taken out of the hands of theologians and polemics. Bishop Marsh has drawn in his horns and his questions. Norris only is left to bark at the Bible Society. We should not be surprised if the evangelicals should obtain another bishopric, and the 'old Dissenters' be shaken hands with again, as the Church's faithful allies in former times of danger. For really, Mr. Hume with his armies of figures, is

not like a ghost that will yield to holy water, or an incubus that flees at the light, or a polemic that can be extinguished by authorities. Not Mr. Peel and all his constituents can do any thing more than outvote him. And then comes Mr. O'Driscoll with his views of Ireland; and, month after month, the Northern Hydra breathes forth more facts, and figures, and facetiousness than the Rev. Mr. Phillpot can any wise dispose of. And still from the hated North, another and another still succeeds, all holding the same language of retrenchment and reform, and profanely mooted the dangerous topic of church revenue.

The present writer, who styles himself a Dissenter—a Scotch Dissenter, be it remembered, and so he may be an Episcopalian for any thing thereby implied to the contrary—states his object in this comparison, in the following terms:

‘ In these times, when ecclesiastical concerns are attracting such a share of the public attention, it is of some importance to understand the policy which prevails in the churches of the Dissenters. Rejecting, as they do, all political control in matters of religion, and compelled by their circumstances to suit themselves to human nature in every variety of condition, we may confidently expect them to discover not a few of the elements of a good system, and likewise the expedients which are useful for bringing it into practice. The policy of the Dissenting Churches, however, is very imperfectly known. While their enemies entirely misrepresent it, many of their friends are not fully aware of its true character, nor of the nature of the foundation on which it rests.

‘ Impressed with these considerations, the author of the following Inquiry, who belongs to the most numerous class of Dissenters in Scotland, has endeavoured to unfold, in the subsequent disquisitions, not indeed the general policy of the Dissenters,—a task to which he is totally unequal,—but one of the most important principles by which it is affected,—*their supporting the ministrations of religion at their own voluntary expense*;—and to compare it with the opposite principle which prevails in the Churches of the Establishment, *which afford the ministrations of religion at the expense of the public*. It may be proper, however, before entering on this comparison, to ascertain, as far as possible, the numbers, in our own country, who receive religious instruction under the latter principle, or that of Church Establishments.

The public property allotted to the Churches of Great Britain and Ireland, he takes at from 6 to 7 millions annually, a round calculation, the *data* of which had better been intimated. In estimating the numbers who receive instruction by means of this expenditure, he deducts six millions and a half of the Irish population, four millions of English Dissenters, and half a million in Scotland, as belonging to non-established churches; making a

total of eleven millions, or more than one half the population of the whole united empire. But this estimate under-rates the Dissenters, especially in Scotland. In Edinburgh and Leith, according to a census lately taken by the constables, the sittings in the churches of the Establishment, including chapels of ease, are only about 20,000; those in the non-established churches are about 39,000; outnumbering the Establishment by more than one third.

‘ In Glasgow, and other manufacturing towns and districts, she is probably outnumbered in a still higher proportion; and even in many villages and open parts of the country in the Southern and midland counties, she is outnumbered by the United and Relief Churches alone. It is chiefly in the north, where the population, in general, is thinly scattered, that she maintains the superiority.’

In England, according to a paper ordered to be printed by the House of Commons in 1812, the number of churches and chapels belonging to the Establishment, in parishes containing a population of a thousand persons and upwards, was 2533; the number of Dissenting places of worship in the same parishes, was 3438. If this return was at all correct, the proportion must now be very much higher in favour of the Dissenters.

But, in estimating the numbers who receive instruction at the public expense, we have further to deduct from the gross population, all who belong to chapels of ease, which are maintained by voluntary contributions. Though these persons are not Dissenters, they pay, like the Dissenters, for the support of their own minister, and are in no wise indebted for the means of instruction to the immense public revenues of the Establishment. The number of these chapels amounted, in 1812, in parishes containing a thousand inhabitants and upwards, to about 600. The attendants at such chapels cannot, we imagine, be estimated at fewer than 250,000. So that, in fact, two thirds of the population are not at all indebted to the Establishment for religious instruction; and, of the remaining third, a large portion are receiving the ministrations of religion at their own charges, the revenues of the Church being not at all applied or applicable to the maintenance of their ministers.

Such is the remarkable state of things which the increase of Popery in Ireland, and the progress of population and of Dissent in England, have conspired to produce. In both countries, the majority of the empire respectively support their own religion, besides contributing their *quota* of support to the Established Church. In both countries, the majority are Dissenters: in England, the actual attendants are probably 2 to 1;

in Ireland, 13 to 1. Taken in connexion with these striking facts, it becomes, then, an interesting inquiry to the political economist, what is 'the influence of the opposite principles which prevail in the Established and Dissenting Churches, in regard to the mode in which the ministrations of religion are maintained.' To this inquiry, the present Writer confines himself. Waiving all religious discussion, he examines the operation and bearing of the two principles, 1. In regard to the instruction of the great body of the people; 2. In regard to the liberal and impartial spirit of the Gospel; 3. In regard to the relation of Church and State; 4. In regard to ministerial faithfulness; 5. In regard to some miscellaneous particulars; 6. In regard to the general condition of society, particularly of the lower orders. He then points out the conduct to be observed by the parties interested in these principles, by the friends of religious liberty in general, by the land-holders, and by the legislature.

Having given this brief outline of the object and contents of the pamphlet, it is by no means our intention to pursue the Writer through the detail of his argument. He writes like a shrewd, rather than a profound, a liberal, rather than a religious man. We wish by no means to be understood as pledging ourselves to an approbation of all his statements or principles. We were startled almost at the outset by the ungracious phraseology, to say the least, which ascribes to the Established Church of either country, 'a religion in opposition to the conscience of the majority of its inhabitants.' In regard to Ireland, this is true; but to speak of Episcopalians being compelled to support the religion of Presbyterians, and Presbyterians the religion of Episcopalians, as if Episcopacy was one religion and Presbyterianism another, is manifestly absurd. There are conscientious objections held by either party to the mode of church government and form of worship respectively maintained, and there are doctrinal differences also on minor points; but the religion is one, and is mutually acknowledged to be so. To exaggerate matters in this way, cannot answer the purpose of sound argument. Again, when the Writer reproaches Dissenters with inconsistency in tamely contributing to the support of institutions which they disapprove, and asks, 'Would their reforming ancestors have displayed such imbecility?' we must say, that he seems to us to argue very weakly. Dissenters, he says, allege

'that their conscience will not suffer them to worship in the Established Churches, on account of the errors and corruptions they discover: but who sees not, that if it suffer them to give their property

to uphold such institutions, it may just as well suffer them to give their personal attendance. In reality, it is their property which is the main circumstance; for, if there be errors and corruptions in the case, it is this which perpetuates them. With consciences so pliable, it is no ways surprising that their enemies oppress and despise them.'

We protest, in the first place, against language of this inflammatory kind, as both unwise and uncalled for. We know of no good purpose that could have been answered, had the practice of the Quakers in respect to tithes, been followed by all classes of Dissenters; except that it might have hastened the adoption of some equitable principle of commutation, which would at the same time have made the Church property more secure than ever. The Quakers bear their testimony against tithes, but they pay them nevertheless; and the payment, as our Writer maintains, is every thing. It does not appear to us, that the payment is really less compulsory on the part of other Dissenters, than on theirs, or that the payment is regarded by them in any other light than as a compulsory exaction. There seems to us, however, no solid ground for the conscientious objection. With regard to the tithe, no individual has a right to withhold it; it is not his property; he has purchased, or rents his land or house on certain conditions, and if he does not abide by them, he is acting a dishonest part. If he had any conscientious objection to paying the tithe or church-rate, it should have operated in making the bargain. He should say to his landlord, You must let me have the land tithe-free, and I will pay you the higher rent, but I cannot pay the tithe-gatherer. But this would still come to the same thing: the 'pliability of conscience' would be much the same. To confound a voluntary contribution with a tax exacted by the State, is very bad reasoning. If the mal-application of the public revenue could afford a solid reason, on conscientious grounds, for scrupling to comply with the demand of the State, then, on the same plea that is urged against supporting a religion which we disapprove, by paying tithes, we should be authorized in refusing to pay our assessed taxes—nay, all taxes, direct or indirect, that went to support what we might deem an unjust war, or an unconstitutional standing army. In this case, there would be no peaceably living under any government whose acts we did not individually approve. Now, as we never find the Apostles and primitive Christians refusing tribute to whom tribute was due, because their money might go towards the support of a military tyranny and a heathen priesthood, we cannot think the Dissenters of modern times chargeable with either imbecility or inconsistency, in submit-

ting to the laws of their country in the matter of civil and ecclesiastical taxation.

The question has, however, been sometimes put in this shape: What would have been the conduct of the primitive Christians, had a tax been specifically levied upon them, for the support of the heathen worship? It is not an unfair question, and yet it is supposing a case which, with all its actual circumstances, ought to be fully laid before us, to authorize us in giving a decisive answer. We know that both civil and military service were refused by the primitive Christians, at the peril of martyrdom, when compliance would have involved a compromise of their religious profession. And had the supposed tax been levied *as a test*, we have no doubt that they would have laid down their lives sooner than seem to participate indirectly in the guilt of idolatry. But otherwise, we are not prepared to concede that the Christians would have resisted the payment of any legal impost, for whatever purpose levied. Idolatry must, moreover, be considered as an extreme case. A fairer parallel would be the case of the Jewish Christians, during the continuance of the Temple worship; and we cannot conceive of their conscientiously refusing to pay the tribute raised for that specific purpose, notwithstanding their *dissent* from the Jewish Church, when our Lord himself had set the example, and had wrought a miracle to furnish the didrachma. But, in short, civil obedience is at an end, if the demands of the State may be resisted by individuals in the matter of taxation; and we cannot believe that Christianity warrants or sanctions such resistance, for this very good reason, that there is nothing in Christianity subversive of civil government.

To speak of such payments as fines, as religious persecution, as a seizure of property, &c. is, we think, at once puerile and mischievous. But such representations will have no effect on Dissenters in general; they will but serve to weaken the force of those general reasonings which might be urged against the tithe system on political grounds, as a national grievance. We must beg that our consciences as Dissenters, may not be mixed up with a question already sufficiently intricate and sufficiently interesting. Churchmen are quite as much concerned as Dissenters are, in obtaining a reduction of the burden and a redress of the abuses; and in concurring with them in petitioning the Legislature on this subject, we should much prefer honestly to take the common ground, that of seeking relief from our burdens, not relief, in this matter, for our consciences.

The present Writer finds fault with Mr. Hume, because his motion in the House of Commons during the last sessions,

which went to regulate the livings of the Irish clergy, still recognised the principle of paying those Protestant clergy with funds drawn from a Roman Catholic population. The principle of Mr. Hume's measure, and that of Mr. Goulburn's, were, he maintains, precisely the same; namely, 'that though people should ever so conscientiously renounce the established religion of the country, they must nevertheless pay for supporting it.' According to this Writer, nothing short of the total abolition of the ecclesiastical Establishment ought to be thought of. Now, our objections, both religious and economical, to the principle of all Establishments, are perhaps as strong as his own; but, for the reasons already assigned, we see no wisdom or correctness in this representation of the matter. To repeat a remark we had once before occasion to cite from Burke, we see 'a great difference between what policy would dictate on the original introduction of such institutions, and on a question of their total abolition, where they have cast their roots wide and deep, and where things more valuable than themselves are in a manner interwoven with them.' Admitting that the Irish Establishment partook originally of the character of a usurpation, we cannot concede that this forms of itself a sufficient reason for abolishing it; for what property might not be called in question, if its original tenure were nicely investigated? Nor is it the hardship which the Roman Catholics are represented as suffering, in paying for the support of a religion which they regard as heresy, that affords the proper ground for attacking the monstrous abuses of the Irish hierarchy. For, were it a Roman Catholic Establishment, the alleged conscientious hardship would cease, but the objection to it as an Establishment, would remain. The present anomalous state of Ireland arises from her being a conquered country which has never received the religion of her conquerors; but of all the crime and injustice connected with the original conquest and appropriation, the present Government is surely innocent; and whatever is given back to the people, is not to be demanded of their rulers as restitution, but must come in the shape of a boon. Mr. Hume's motion recognised no other principle than this; that Parliament has the right of disposing of the national revenues, and that the property of the Church is public property. The abstract question, whether it is expedient that any order of clergy should be paid by the State, has little to do with the right of the State to make or to perpetuate such provision, and to levy a tax for this purpose. If, instead of persevering in his motions for retrenchment, and attacking in detail the items of expenditure, that gentleman had launched forth into a learned

argument on the unconstitutional nature of a standing army in the time of peace, and the necessity of abolishing our whole military system, he might have won the hearts of the Quakers, those friends of peace, but he would have accomplished nothing towards the relief of the country.

We maintain, then, that it can never be made out as 'a manifest attack on the rights of conscience, to give away the public money in this way,' however unwise or inexpedient may be such an application of it, however mistaken the principle on which all ecclesiastical Establishments rest. 'The same principle,' the Writer remarks, 'would give the national money to the Methodists in England, the Seceders in Scotland, and to the various other Dissenting Churches throughout the Empire.' Granted; and there would be neither oppression nor injustice in such a distribution of the national money. The Writer himself flies off from the ground he had taken, to dilate on the evil consequences of such grants. But that is quite another matter. We believe that the principle of ecclesiastical Establishments is a mistaken one, that their operation is mischievous, that the bounty of the State does not answer the end proposed, that the voluntary principle is at once the most in unison with the spirit of Christianity, and with sound policy. Had the Writer confined himself to this view of the subject, he would, we think, have done more credit to his judgement and to the cause he has espoused. But the necessity for ecclesiastical reform is quite independent of these views of the principle of an Establishment, and it is most unwise to blend them together. A palpable expediency, a pressing imperious necessity, the vital interests of the State, not less than common equity and sound policy, urge to a severe revision of our ecclesiastical system, while the original expediency of Establishments is a question which, for the present at least, polemics and politicians must be left to investigate.

Believing the voluntary principle to be a Scriptural one, we can have no doubt of its being adequate to all the Scriptural ends of the Christian ministry. This is our position; and in appealing to facts in its support, we claim from our opponents the acknowledgement that our system at least *works well*. On this point, we are glad to avail ourselves of the present Writer as an auxiliary. Dr. Chalmers alleges that, in the case of an Established Church, the Gospel is taken to the people; in the case of a non-established one, the people must come to the Gospel. The former, he tells us, is a centre of emanation, while the latter is only a centre of attraction. This representation, the present Writer successfully combats.

‘ Not to speak of foreign churches, let us look to the state of Ireland. What active influence is there emanating from the Establishment to instruct the people? Instead of converting the inhabitants to Protestantism, is not Popery gaining ground?.....It will be readily admitted, that, in the case of the Gospel, “it were vain to wait for any original movement on the part of the receivers,” and that “it must be made on the part of the dispensers.” But who does not see that this is the most powerful reason why clerical establishments should be avoided? The people have naturally no wish for religion. It must be urged and pressed on their attention in every possible way. Hence, clergymen should be ever diligent; and hence, they should have no establishment; for that, with individual exceptions, annihilates all diligence; but should be supported by voluntary associations, the only expedient by which diligence can be generally secured.

‘ Nor has this mode of support the smallest tendency to degrade them in the public estimation. It makes them indeed dependent, in some measure, on their constituents; but the sum which each has to pay is so very trifling,—not, at an average, to the extent of ten shillings annually, that it is hardly worth mentioning. A physician, or a lawyer, is incomparably more dependent on individuals than the generality of Dissenting Clergymen, and yet *their* profession is never thought degrading. It is merely that species of general dependence, or rather that reciprocity of good, which constitutes the soul of human intercourse, and by which the wealth of every one is promoted. No man who witnesses the assiduity of a Dissenting Clergyman in instructing his people, his strictness in reproving their occasional errors, and their readiness, notwithstanding, to promote his comfort, though they could easily have the ministrations of religion for nothing, will ever imagine that any other dependence subsists between them, than that which is founded on affection and esteem.

‘ There are several circumstances, indeed, in the profession of a Dissenting Clergyman, that materially contribute to the respectability of his pecuniary condition above that of many engaged in the other learned professions. If a physician or a lawyer be abandoned by even one of his employers, the loss he sustains is exactly the sum which that employer had paid for his services; but a Dissenting Clergyman, in such a case, is subjected to no loss at all. His income has certainly some reference to the contributions of his people, but it has merely a general reference. It bears no exact proportion to them, nor would the loss of one, of ten, of twenty, or, if his congregation be numerous, of several hundreds of his people, hurt him to the extent of a farthing. His full salary would be paid by the rest. It is on the body of his people that he depends, and not on the liberality or justice of individuals. But this is not all. His salary does not even bear any exact proportion to the services which he himself may be called to perform. He is not paid a specific sum for each sermon, for each visit to the sick, for each diet of catechizing. He receives a fixed sum for the whole. The details are left to his own discretion, and the omission or performance of any one of them, on a particular occasion, would neither, in a pecuniary point of view, hurt

nor profit him. If a physician or a lawyer omit any one duty, he cannot honestly charge for it. His gains are not only proportioned to the payments of individuals, but to the particular services which he himself renders them. A Dissenting Clergyman is on a more generous footing. A multitude of people are engaged, in honour and honesty, to support him, if faithful to his general trust, and his services are never measured with such exact precision, but that, without any pecuniary loss, he can take considerable latitude. It is impossible to devise a scheme better fitted to unite general diligence with individual independence. Instead of that debasement which his enemies are so fond of attributing to his condition, he is actually induced, in as far as money can induce him,—and it is of money only we speak at present,—to be at once diligent in his duty and resolute in maintaining that tone of character which rebukes and repels all individual impertinence. It is with his people as a whole that he has to do in his pecuniary concerns; and nothing is better known than that the people, though willing to be ruled by their pastor, will not be ruled by any private influence exercised over him. So jealous, perhaps we should rather say so honourable, are their feelings here, that a thousand times rather would they see their pastor do wrong from himself than doing right from the interference of another. The whole pecuniary condition of a Dissenting Clergyman has a tendency to make him cultivate habits of diligence, prudence, conciliation, and respectability.

Nor must we overlook the influence which his general dependence on the body of his people, and his independence on individuals, have in enabling him to exercise a reasonable and scriptural discipline. At first sight, hardly any thing appears more marvellous than that a Dissenting Clergyman, who is dependent on his people for the very means of existence, should so frequently rebuke them both in public and in private, and even at times exclude or suspend them from the distinguishing rites of Christianity altogether, while an Established Clergyman, on the other hand, who is utterly independent of his people, is usually very indulgent; never rebukes in public at all, and in private very seldom and very gently, and admits to the distinguishing rites of Christianity persons of every description of character under the sun. To say that the former is more faithful than the latter is to say nothing.—The question is, What makes him more faithful, when his rival has such a decided advantage over him?—A moment's reflection will clear up the mystery, and shew that, though in appearance the advantage is against the Dissenter, it is, in reality, all on his side. There is no occasion for entering deeply into the subject. It is enough to remark, that of all the duties which a Clergyman has to perform, the most unpleasant by far is to administer reproof, or refuse people admission to the sealing ordinances of the Gospel. A person, for instance, applies for baptism to a child, and does so with every expression, and perhaps with every feeling, of personal respect. To refuse, is to tell him to his face that he is reckoned a very unworthy character. What Clergyman among a thousand, if left to his own feelings, would do this?—But a Dissenting Clergyman

is not left to his own feelings. If his congregation be in tolerable order,—for we speak not of extreme cases,—he knows very well that he receives his salary for executing its laws; that it is expected he shall execute them faithfully; and that, if he do not, general dissatisfaction and ultimate injury to himself will ensue. These considerations must have some influence in strengthening his feelings. Another arising from the same source has still more. He is aware, that, owing to his situation, the public must view him merely as the ministerial organ of his congregation; that, in every exercise of discipline which his people have a right to expect, he is doing nothing but what his official character obliges him to do, and that no offence therefore should be taken with him as an individual. This has still more influence; and, in point of fact, if he be faithful to his general trust, even the individuals who suffer are not in the practice of blaming him. When injustice is supposed to be received, the pastor is usually exculpated, and the blame thrown on the congregation, or on the inferior office-bearers.

An Established Clergyman is not thus protected. Both himself and the public know that he is under no real responsibility to any one; that though his church may have plenty of good laws about admonitions, and suspensions, and excommunications, yet they are merely words in the statute-book of some general assembly, or convocation, or parliament, and that he is by far too independent to be affected by such matters. Every act of discipline therefore is viewed as coming exclusively from himself, and taken as a personal insult; and, while human nature is constituted as it is, this must have influence even with good men, and lead them gradually to give up, first one point and then another, till discipline be lost altogether, and the drunkard, and the man of sobriety, the profane swearer, and the man of godliness, the Sabbath-breaker and he who remembers the Sabbath-day to keep it holy, be all admitted to the most sacred ordinances of religion, even to the table of the Lord itself, without question and without discrimination.' pp. 47.—53.

This is a view of the subject which, we think, particularly claims the attention of those Dissenters who may be tempted sometimes to falter in the assertion of their own principles, as if doubtful of their validity, when some case of offence or inconvenience may arise in a Dissenting church, owing to circumstances against which no system can provide. There are many other sensible remarks in this pamphlet, many valuable hints and just sentiments, intermixed with some few things which we think erroneous or exceptionable; but we have already exceeded our proper limits, and must for the present take leave of the subject.

Art. VII. *A Second Part of the Case of Eusebius*, by the Author of the First: with an Appendix on the Eighth of the Author's Bampton Lectures, in Reply to Observations contained in a Book entitled *Palaeoromaica*. 8vo. pp. 46. 1823.

THE First Part of the Case of Eusebius was noticed in our Tenth Volume. (p. 563.) In that article, we expressed our satisfaction with the arguments adduced by the Author in refutation of the hypothesis which he had undertaken to examine and expose, and which was offered to the public in support of some novel critical doctrines advanced by Mr. Nolan in his work 'On the integrity of the Greek Vulgate.' In the manner of the Examiner of that hypothesis, we could not perceive that any occasion had been furnished to a Reviewer of his pages to make an unfavourable report of the temper which pervaded them; and we were only discharging our customary duty, in paying the Author the tribute of our acknowledgement for the zeal and ability with which a subject of so much moment as the transmission of the text of the New Testament, had been treated in the 'Case of Eusebius.'

Mr. Nolan, however, is too much attached to his Eusebian hypothesis, to abandon it because it has been met with powerful objections; and in his "Remarks on a Passage in Eusebius's Ecclesiastical History, with Translations in modern Greek and Italian, communicated by M. Calbo, to the Rev. F. Nolan," he contends, *pedibus et unguibus*, for the truth of his allegations and the accuracy of his deductions. These "Remarks," however, are too much in the form of special pleading, and by far too weak to establish the charge in the support of which they are so anxiously adduced.

In resuming our attention to the "Case of Eusebius," we wish our readers to give us credit for being influenced by the great importance of the subject, in which every believer in the Divine authority of the New Testament is most deeply interested. To him it cannot be a matter of indifference, whether the text of the Christian Scriptures has ever been so entirely in the power of an individual, as to receive from his hand erasures and alterations to render it conformable to his own opinions. For, if any individual ever had such control over the whole text of the New Testament, other persons may have had the same kind of control; and we can then have no security for the integrity of a book which, on this supposition, has been subjected to the caprice, the prejudice, the bigotry, or the fraudulent designs of unknown individuals. Who is not interested in discussions, the results of which are to determine, whether, in receiving the New Testament, the believers in re-

vealed religion are receiving words which the Holy Spirit teaches, or words which have been introduced by dishonest and artful men, who had previously removed or corrupted the sacred text? If, as Mr. Nolan wishes us to believe, Eusebius 'removed those parts of Scripture, which he judged to be 'neither conducive to use nor doctrine,'—if he had the will and the power to do this, and if he thus expunged and corrupted the sacred text in the early part of the fourth century, the grounds of a Christian's faith must, we should imagine, be much less secure than we have been accustomed to regard them. We must therefore consider the controversy to which Mr. Nolan and Mr. Falconer are committed, as not of small account, but of great and essential importance.

The whole of this controversy is comprised within very narrow limits: it turns principally on the interpretation of a passage in Constantine's letter to Eusebius, which was quoted in the article of our Review to which we have already referred. Mr. Nolan has adopted a most singular mode of replying to the objections of his opponent against the interpretation which he had given of this portion of the letter, in his "*Integrity of the Greek Vulgate.*" He has procured from M. Calbo a translation of his English Version into modern Greek; the modern Greek Version has been rendered into Italian, and the Italian Version has been translated into English; 'As the version which I 'have there given,' (in the "*Integrity of the Greek Vulgate,*") says Mr. Nolan in his communication to M. Calbo, 'if it 'possess any fidelity, should bear a second change, without 'losing its likeness to the original, may I solicit, as a favour, 'that you would submit it to the process; and when you have 'turned it into modern Greek, compare with the text of Eusebius, and then state the result of the experiment.'—'I 'wish only to draw your attention to the terms *σύνεσις* and *λόγος*; 'on which words, particularly the latter, I should feel highly 'flattered, if you would favour me with your opinion, as on 'them particularly depends the inference which I have deduced from the Instrument in Eusebius.' (Remarks, p. 3.) M. Calbo accordingly transmits the solicited versions in modern Greek and Italian to Mr. Nolan, who is quite elated with the supposed success of this circuitous mode of interpreting the Bishop and Historian's text. We say supposed success, because, in fact, this method of proceeding can answer no good purpose whatever, the text of Eusebius still being the disputed subject, and the meaning of the terms *σύνεσις* and *λόγος* requiring exclusively another method for its determination.

'Let us suppose, that this farrago of versions were extended to all the known languages, what would be gained by this transfusion of

the meaning of words through so many media? What number of versions, and into what tongues, would decide this question? In the place of the usual aids of criticism, as history, the style of contemporary persons, the consideration of the manners, customs, and institutions of the age and country in which the writer lived, and perhaps above all these, the language of the author in other parts of his work, is substituted a Polyglot, not a Polyglot of separate versions of the original, but a Polyglot of versions of versions, a multiplication of images, reflection succeeding reflection, where the errors of the first version of the original must, in proportion to their respective fidelity to each other, pervade all the other versions in succession.

Second Part of the Case, p. 3.

Who would for a moment think of ascertaining the import of a word or a phrase in the Hebrew or Greek Scriptures, or in a Greek or Latin Classic, by such a process as this? To us it seems, that a fair inquirer who had no predilection to indulge, would limit his investigation of the meaning of words to less indirect modes of criticism.

The question to be determined is, whether the letter of Constantine to Eusebius invested him with authority, and conveyed to him the direction of the Emperor to revise and new model the text of the New Testament according to his own will. 'The authority,' says Mr. Nolan, 'thus committed to Eusebius, seems to have vested him with a discretionary power of selecting chiefly those sacred Scriptures which he knew to be useful and necessary to the doctrine of the Church.' The original words of the document in Eusebius are, *το δηλῶσαι τῇ σὴ συνίσαι*, which Mr. Nolan renders '*to submit to your consideration*.' Now *το δηλῶσαι*, we apprehend, has no such meaning, implies nothing discretionary; it simply denotes purpose of mind in the sense of *to declare*, *to signify*. This is the sense in which Mr. Falconer very properly understands the expression; and he accordingly translates the words, '*to signify to your Intelligence*;' asserting that the word *συνίσις* 'is a term denoting an abstract good quality, a virtue, or excellent property, which it was usual to convert into an expression of compliment or a title of respect.' There are in Eusebius numerous instances of this usage in respect to other words, and we are decidedly of opinion that the word in question is so used in several examples. Though Mr. Falconer has not availed himself of the testimony to be derived in aid of his representations from the vernacular versions of Eusebius, it occurred to us that it might be of some service in the present controversy, to consult them for the purpose of ascertaining the manner in which they have rendered the expressions in question; and they cannot be suspected of giving partial evidence in reference to a discussion

which was to arise so long subsequent to their own times. We regret that we have no means of access to other versions of Eusebius, than the translation published at Cambridge in 1683. From this version we shall extract a few passages. 'Since, therefore, your Devotedness understandeth that'—*ἡ καθοσιωσις ἡ σὴν*. Eccles. Hist. Lib. x. c. 5.—'which libels when your Gravity shall have read'—*ἡ ὑμετέρα στερρότης*. *ib.*—'that he take care to pay to your Gravity'—*τῇ σὴν στερρότητι*.—'if your Gravity demanded any money'—*ἡ σὴν στερρότης*. c. 6.—'to be diligently observant about Your Holiness's orders'—*τοῖς ὑπο τῆς σῆς ὁσιότητος ληγομένοις*. Vita Const. Lib. II. c. 46.—'which letters when Your Holiness shall have perused'—*ἡ σὴν καθαρότης*. *ib.* Lib. III. c. 61.—'It will behove Your Prudence (*τὴν σὴν συνισιν*) to be present at their council.' *ib.* 'It seemed good, therefore, to give Your Prudence notice'—*δηλῶσαι τῇ συνισί ὑμῶν*. *ib.* c. 63.—'For such matters as these being well prepared and ordered, Your Prudence will be able so to direct'—*ὑμῶν ἡ συνισίς*. *ib.* The translator of 1683 was a person perfectly competent to his task; and we see that he understood the terms above as denoting an abstract good quality converted into a title of respect. But, if any further considerations were necessary to elucidate the use of these expressions, it might be sufficient to cite a note of Valesius, who is unquestionable authority on the subject. 'Vox ἀγχινῖα parum convenire videtur Antistitibus. Utuntur quidem hac voce Imperatores in literis suis ad Rectores provinciarum. Sed cum sacerdotes alloquuntur, sanctitatem, gravitatem, vel prudentiam frequentius dicunt.'—'The term ἀγχινῖα seems but little agreeable to prelates. The Emperors do use this term indeed in their letters to Governors of provinces. But when they speak to prelates, they do more frequently use Sanctity, Gravity, or Prudence.' Euseb. Vit. Const. Lib. II. c. 68. Ed. Reading. We may also quote from the Translation of 1683, the following note, which occurs in a passage in the letter of Sabinus to the governors of provinces, Eccles. Hist. Lib. IX. c. 1.—*ἐκέλευσε διὰ τῆς ἡμης καθοσιώσεως τῇ σὴν ἀγχινῖα δια-
χαραξαι*—'nostræ devotioni præcepit, ut ad tuam solertiam literas darem'—'enjoined our devotedness to write to your Prudence.' 'I suppose, these are the terms of honour which these great officers had given to them in all addresses; and which they themselves also made use of, when they mentioned themselves in any letters they wrote to others.' The word *συνισίς* is one of the terms of honour which are frequently so occurring in the pages of Eusebius.

But we must now consider what assistance Mr. Nolan has received from M. Calbo's attentions to the Eusebian documents: his versions of the passage are the following:—

Eusebius.

τὸ δηλῶσαι τῇ σῇ σύνοσι.

Mr. Nolan's Version.

To submit to your consideration.

*Mod. Greek.*τὸ ἵνα δηλοποιήσωμεν εἰς τὴν σύνοσιν
σὺν (Φρονήσιν σου).*Mod. Greek.*

ἵνα φερῶμεν ὑπὸ τὴν προσοχὴν σου.

Italian.

Notificarlo alla vostra prudenza.

Italian.

Di sottoporre alla vostra considerazione.

Now if, as Mr. Nolan asserts, the words of Eusebius mean ‘*To submit to your consideration*,’ and nothing else, how should it happen that M. Calbo’s Italian version of Eusebius’s Greek is so different from his Italian version of Mr. Nolan’s English? But Mr. Falconer must now be heard.

‘The translations of the original into modern Greek and Italian express that personification of the quality specified, for which I have contended, but there is no such personification in the word “consideration.” I therefore repeat my former objection, that ΣΥΝΕΣΙΣ does not here denote “consideration,” and assert that it is a titular and honorary appellation, and I confirm this opinion by new authority, which others may verify and estimate for the fabricator of the hypothesis: “ΣΥΝΕΣΙΣ titulus honorarius apud Basilium et alios.

“If I am not deceived,” says Sig. Calbo, “this word (Σύνσις) had originally but the signification of an union or concourse of physical objects. Hom.” I am not disposed to contradict this remark as far as it relates to Homer, who, according to Damm, the celebrated lexicographer, expresses the confluence or junction of rivers by ξύνσις.

“The notion of *comparing*, reflecting, judging, selecting, re-uniting, and combining by the mind, was not annexed to it, until about the time when Greece applied to philosophy, (Plat. Aris. Xen. Mem.) from whence it then signified as it signifies now, *prudence*, intelligence, good-sense, ratiocination, and more precisely what Condillac understands in his logic by *le jugement*.”

‘Damm, as Sig. Calbo, as well as myself, knows, says: recentiores (referring to Homer) ponunt τὴν ξύνσιν ἐπὶ φρονήσεως, si quis comparatis invicem pluribus scit eligere optimum:’ and hence Sig. Calbo’s notion of “*comparing*, reflecting, judging, selecting.” A writer, however, who lived before those whom Sig. Calbo has mentioned, has used Σύνσις in the sense of reflecting, judging. Pindar, whom Sig. Calbo might have seen quoted by Damm, has these words,

τόλμας τε καλῶν ἀραμενῶ
ΣΥΝΕΣΙΣ οὐκ ἀποδλέπει φρενῶν.

‘Damm explains ΣΥΝΕΣΙΣ by *prudentia*, and Sig. Calbo by *prudenza*, *intelligenza*, among other senses, when it occurs in the prose

writers. In the age of Pindar then, it denoted with *φρονεῖν* (which I conceive is the complete form of the figurative expression,) *prudentia*. The question therefore is, whether prudence or intelligence (for Sig. Calbo and myself do not differ but with respect to the *date* of those significations of *σύνσις*) is used as a title.

“ I do not believe,” he continues, “ that any other meaning was annexed to it, unless shortly after the Establishment of the church, and not previously to the death of Constantine himself; since the bishops of those times are given (the Italian is better, *non si davano*) no other title than that of *ἀδελφοί*.”

“ I am not contending for any other meaning than prudence or intelligence, but simply for the application of *that same* meaning as an honorary designation, and I may be allowed to argue, that it does not follow because the bishops of the age preceding that of Constantine had no other title than *ἀδελφοί*, that those who were contemporary with Constantine, might not be addressed in other forms of respect and compliment.

“ And it seems,” says Sig. Calbo, “ that from the use that prince (Constantine) made of the word in his letters to the bishops, (See Euseb. Vit. Constant. lib. III. c. 60—2.) it consequently received some tincture of what (allowing for the difference of the persons) the words *ὑμετέρας φιλανθρωπίας, πραΰτητος, καλοκαγαθίας, φιλαγαθίας*, have in speaking to a monarch, which are not used as so many titles, nor signify fully *humanitas, mansuetudo, benignitas, and bonitas*.” There is a concession in the words *quelle tinte* “ some shades of a title,” beyond which it would be unreasonable to expect or require more, because it is the concession of the very matter in dispute. Sig. Calbo was called in as a judge to condemn, and inflict shame upon an ignorant pretender, but the judge turns out to be an accessory, an accomplice, an approver, timid and reluctant indeed, but still a party in the crime imputed, “ the barbarous murder of the finest language in existence.” And what has been murdered? A single term applied as a complimentary appellation of a dignified ecclesiastic, and applied probably, as we may have reason to think, for the first time in that manner by the Emperor Constantine to an ecclesiastic of rank.’ pp. 7—9,

This, we think, is quite satisfactory. The aid which Mr. Nolan has solicited from M. Calbo, is entirely denied, and his communication is available for nothing so much as the support of the position of Mr. Nolan's opponent, that *σύνσις* is, in the passages of Eusebius, a titular designation. For it is most undeniable, that if the term, as used in the letters of Constantine to the bishops, have such relation to those other terms as M. Calbo admits, which are expressive, not of qualities, but of compliment, it cannot strictly and simply (as Mr. Nolan in support of his hypothesis contends,) signify a quality to be exercised in discharging a duty; for this assumption excludes the usage which M. Calbo has asserted, and which is in entire

accordance with Mr. Falconer's remark, that, 'It was this very relation of such qualities to the duties of the respective stations, that constituted their convertibility into the titles of those who were placed in them.' 'As in the Roman empire,' says Selden, 'it was a solemn custom to give to the Emperor the titles of Pius and Felix, which were the most usual, and Clemens and Tranquillus, Sanctissimus, and many others, such denoting *their quality*, or that *which should be their quality*, by way of *honorary*, but arbitrary addition.' Such honorary and arbitrary additions are the terms, 'Your Purity,' 'Your Gravity,' 'Your Prudence,' in Eusebius; Constantine evidently using this mode of address, for the purpose of expressing the high respect which he entertained for the superior ecclesiastics of his time.

It would exceed our limits, to enter largely into the discussion of the use of the words τῷ τῆς ἐκκλησίας λόγω, which, Mr. Nolan insists, are to be explained as if they conveyed an intimation from the Emperor Constantine to Eusebius, that the latter was to exercise his discretion in accommodating the new copies of the Scriptures to that which he apprehended to be the 'doctrine of the Church,' but which, we agree with his opponent in maintaining, have no reference to doctrine, and as little to the *credenda* of Eusebius as the model on which the text of the new copies was to be formed. The Scriptures are indispensable to the service of Christian congregations, and it was necessary that copies of them should be placed in the churches which the Emperor had erected in his new Metropolis. But this specification of the local communities for which the copies were to be obtained, excludes, we think, most completely, the notion of Mr. Nolan, that the letter of Constantine was written for the purpose of directing Eusebius to the use of his own discretion in furnishing a text; because, on this supposition, the mention of particular churches must have been entirely out of the question. For the use of the new churches, Constantine directs that fifty copies of the Scriptures should be supplied; and that the preparation of those copies had no reference to alterations of the text, is evident, because, while the direction of the Emperor refers the care of procuring them to Eusebius, he at the same time informs Eusebius, that orders had been given to the Rationalist to supply the necessary materials; and those orders would just as much prove that the Rationalist was to exercise a discretionary power of 'selecting and amending' those Scriptures which he might conceive to be 'useful and necessary to the doctrine of the Church,' as that such a power was committed to Eusebius by Constantine. Mr. Nolan insists, that ἐπισκευὴ in the

former part of the letter (τὴν τ' ἐπισκίυην καὶ τὴν χρῆσιν, τῇ τῆς ἐκκλησίας λόγῳ ἀναγκαίαν ἵναί γινώσκῃς) is specified as the necessary cause to the contingent effect, their use to the doctrine of the church ; to which end their preparation, he remarks, could not in any respect have contributed. But whatever the ἐπισκίυη might denote, as being connected with the knowledge of Eusebius, *that* it precisely denoted in the orders of the Rationalist—ὅπως ἅπαντα τὰ πρὸς ἐπισκίυην αὐτῶν ἐπιτιδύα παρασχέιν φροντίσειν. If ἐπισκίυη denoted the selection and amendment of the Scriptures in the hands of Eusebius, what could the Rationalist supply towards that object ? Of what kind was the assistance which he was to give ? Was he to be co-adjutor with the Bishop in revising and reforming the sacred text ? But if the ἐπισκίυη in the one case denoted only the providing of copies of the Scriptures in respect simply of transcribing from copies already in use, it is quite obvious what it must denote in the other. The ἐπισκίυη was the preparation of the copies, the superintendence of which was committed to Eusebius, and the ἐπιτιδύα which were entrusted to the care of the Rationalist, were the materials : he was to provide scribes and parchment, and when the scribes had finished their labours of transcription, the ἐπισκίυη was completed.

By the temerity with which he ventures to support his strange hypothesis, Mr. Nolan has exposed himself to the rebuke of his opponent ; and on perusing the following extracts from the "Second part of the Case," every reader will perceive that the confident assertions of Mr. Nolan are in direct opposition to the truth of the case. Nor can he be allowed in this instance of his transgression, any 'benefit of clergy.'

'With regard to the language of the Letter, the fabricator says, "For my own part, after the striking remarks, which you (Sig. Calbo) have made on the internal evidence of the instrument, no doubt remains on my mind, that it was originally framed in Latin ; and if you feel any hesitation on this point, one consideration will probably confirm you in an opinion, in which I feel myself established by your observations. It is in fact only necessary to my hypothesis to suppose, that the instrument, by whomsoever drawn up, was submitted for the approbation of the Emperor ; and this being granted, it is not to be denied that it was submitted in Latin, as Constantine was acquainted with NO OTHER LANGUAGE." "As indeed the Emperor and Bishop, between whom the communication was made, were respectively acquainted with that language, the difficulty really lies in conceiving how a different language should be chosen as the medium of communication, of which one of the parties possessed NO KNOWLEDGE." For an assertion of this kind, repeated with so much confidence, it is natural to require some reference to an authority of a contemporary, to his biographer for example ; but there is

no such reference, no such authority. The reason why the Emperor used Greek, is recorded in unsuspected sentences, and it is the simple and plain reason, *because he understood it*. Constantine opened the Council of Nice in the language of the empire, and in his imperial capacity, in Latin, which the Bishops did not understand. The speech of the Emperor was interpreted for the Bishops, but no one interpreted the speeches of the Bishops for the Emperor, or assisted him in carrying on his conversation with them. Eusebius describes his condescending and affable behaviour, and his conversation with them in their own language: *πρῶτος τε ποιούμενος τὰς πρὸς ἑκάστον ὁμιλίας, ΕΛΛΗΝΙΣΤΩΝ ΤΕ Τῇ ΦΩΝῃ, ΟΤΙ ΜΗΔΕ ΤΑΥΤΗΣ ΑΜΑΘΩΣ ΕΙΧΕ, γλυκερὸς τις ἦν, καὶ ἡδύς.* Vit. Constant. lib. iii. p. 584. It seems then, that the Emperor, who removed the seat of the Roman government to Byzantium, actually understood the Greek language. On one side you have a Bishop, a contemporary, a friend, affirming that this prince understood Greek: and on the other, an English ecclesiastic, not yet a Bishop, and living in the 19th century, affirming that the Emperor "understood no other language than Latin." "Fond of the arts and sciences, he had carefully studied philosophy, history, and law, and could *speak and write* equally well in Greek and Latin." p. 181. Sketches of Church History, by John Erskine, D. D. pp. 19, 20.

For the humiliation to which the Author of the "Integrity of the Greek Vulgate" is here reduced, he has only to blame his own predilection for hypothesis, and his rash proceedings in support of a fabulous assumption, which no sober reader can peruse without surprise, and no intelligent reader can examine without perceiving its entire repugnance to the spirit and letter of the documents adduced as the basis of the heterogeneous and most extravagant figment. For other instances of detected errors and exposed sophisms we must refer to Mr. Falconer's pamphlet. Every reader who is well affected to the Bible, and whose reception of its doctrines is the pledge of his satisfaction with the completeness of the evidence which supports its integrity, must, with him, regard it as 'a matter of infinite moment, not to disturb the testimony of history by unfounded hypothesis, or to affect to supply the want of historical proof by fabricated facts;' and no person entertaining such a sentiment, and influenced by such a feeling, will consider the labours of Mr. Falconer as either unseasonable or of little importance.

Art. VIII. *A View of the Present State of the Scilly Islands; exhibiting their vast Importance to the British Empire, the Improvements of which they are susceptible, and a particular Account of the Means lately adopted for the Amelioration of the Condition of the Inhabitants, by the Establishment and Extension of their Fisheries.* By the Rev. George Woodley, Missionary from the Society for promoting Christian Knowledge; and Minister of St. Martin's and St. Agnes, Scilly. 8vo. pp. xvi. 344. Price 12s. London. 1822.

THE most venerable of Societies has not for many years done a more serviceable or praiseworthy thing, than sending out a Missionary to the Scilly Islands. Our readers will have in recollection, the appeal which was made to the British Public in the year 1819, on behalf of the then distressed inhabitants.* 'To the honour of British generosity be it recorded,' says Mr. Woodley, 'that at a time of great national difficulty, embarrassment, and consternation, near £9000 was collected for these beneficent purposes.' The venerable Society for promoting Christian Knowledge, which, we are told, has 'ever manifested a particular regard for the Islanders, displayed its accustomed benevolence and liberality on this occasion by a noble donation.' We are glad to hear such good things of the Society. The money thus raised, appears to have been most judiciously and effectively applied. A fish-cellar has been erected in the island of Tresco, for the purposes of storing and curing the fish; boats adapted for the mackarel and pilchard fisheries have been bought, and others repaired, and nets, tackling, &c. have been liberally furnished; by which means the inhabitants of these desolate rocks have been placed in a condition to earn their bread, and maintain their families, without the fear of absolute starvation. In the year 1820, the quantity of pilchards caught and stored, was, 140 hogsheads, which, at £5 per hogshead, made a return of £700.

'What has hitherto been done, however,' says the reverend gentleman, 'can but be considered as the incipient measures of an undertaking which, if duly and spiritedly pursued, (by giving suitable encouragement to the exercise of the skill and industry of the Islanders, and thus enabling them to avail themselves of the resources which Providence has placed before them,) cannot fail to be attended with immense advantage to the country at large. But this can only be effected by enlarging the fishery at

* See E. R. Vol. X. N. S. p. 493.

Scilly, and establishing it on that extended scale on which it may be proved capable of acting. Hitherto, the fishermen have seldom been able to proceed further than four or five leagues from the land, in pursuit of the cod and ling fishery, through the want of proper boats; whereas, from the peculiar situation and conveniences of these islands, the catching of such fish might be carried on by the natives, under suitable encouragement, to almost any extent. Boats or busses can proceed for the Channel from Scilly, with the wind from W. S. W. to S.; while, under the same circumstances, those in any part even of Mount's Bay would be wind-bound. It is lamentable to observe, that, by the present regulations of Government respecting the fisheries, the Dutch fishermen are protected at the expense of our own.

The importance of the Cornish fisheries does not rest merely on what they supply for home consumption: they furnish a considerable export trade. Pilchards, after having been salted and pressed, are exported in hogsheads to the Mediterranean, where they are stated to be in great request. Upwards of 30,000 hog-heads are annually consumed in England, and above 100,000 hogsheads have been exported in one year. The mackarel are for the most part sold fresh; otherwise they are pickled in casks. During the mackarel fishery, which lasts from about the middle of March, till July, many boats arrive from Southampton, Bristol, and other ports in both Channels, which take from the natives considerable quantities of mackarel. The pilchard season commences when the mackarel disappear, and lasts till the latter part of October. During the summer months, various species of fish are caught with hook and line; and among the smaller kinds caught and salted by the Scilly Islanders, for winter consumption, are many whose names will be for the most part new to our readers, such as 'bass, wrass, chad, scad, brit, barne, cuddle, whistlers, &c.'—all included by the Islanders under the general name of rock-fish. But, besides their importance as a source of provision and of wealth, the fisheries are constantly rearing a numerous race of skilful pilots and hardy sailors, alike useful to the naval and the commercial interests of the country. Hardy, and intrepid, and enterprising they must be in no ordinary degree, to follow their hazardous calling. It is a common saying in Scilly, and meant as a compliment to the healthiness of the place as favourable to longevity, that for one man who dies there a natural death, nine are drowned.

There is something marvellous in the tenacity with which man clings to his native soil, his attachment to it being found strongest where there seems least to excite or sustain that attachment. But the principle pervades all nature. The plant

is easily loosened from a generous soil, while the lichen is inseparable from its rock. These human lichens—to what else can we compare them?—evinced the same fondness for their inhospitable shores. ‘I do not know one instance,’ remarks our Author with his usual simplicity, ‘of any eminent man having been born in Scilly.’

‘Indeed, the people of these Islands seem to be wholly unambitious of raising themselves to eminence by any of those ways which have long been marked out as the paths of genius. Content with their islands, their rocks, their seas, and the common productions of the whole, they have no desire to leave the hearths and employments of their forefathers.’

He gives them a good character, however, for morality, sobriety, civility, and loyalty; and adds:

‘The Scillonians pay such attention to the external duties of religion, that, in those Islands (St. Mary’s and Fresco) where dissenters have established themselves, many of the people, “halting between two opinions,” repair to the meeting-house in the morning, to church in the forenoon and afternoon, and again to the meeting in the evening.’

This is absolutely making a sandwich of the Church services. These persons, who thus attend four distinct services on the Sabbath, what would they think of the large majority among us, who think one service in the day quite enough, if not more than enough? There are few, if any of the natives, now, we are told, who cannot read or write.

Mr. Woodley has done his utmost to make an interesting volume out of a barren subject. All that is to be said about the history, topography, natural productions, &c. of the Scilly Islands, will here be found at large. Antiquities, alas! Phœnician or Grecian, there are none; and the inhabitants are all new comers,—Jenkins’s, Ellis’s, Hicks’s, Woodcock’s, Ashford’s, and Gibson’s; none of them of more than two centuries’ standing in the Islands, and all talking plain English. One half of the inhabitants of St. Agnes are of the name of Hicks. One quarter of those of Tresco, and one third of those of Bryher, are called Jenkin; and half of St. Martins is divided between Ellis’s and Ashford’s. What has become of the old inhabitants, our antiquaries must determine. Dr. Borlase thinks, that some great catastrophe, some sudden subsidence of the land and consequent inundation, must have swallowed up one half of the inhabitants, and frightened away the other half. The remains of houses and hedges are still occasionally discovered, after storms, in the sands connecting Bryher and Samson. Mr. Woodley, with more sobriety, maintains,

that the constant action of the sea, which has produced considerable changes, within the memory of man, in the lower lands, is sufficient to explain every appearance connected with the sands at Scilly.

‘ During the prevalence of storms, the sea, rising higher than usual, might make a breach over those necks, (as it has done twice at St. Mary’s, and continues to do, every spring tide, at St. Agnes,) when, by carrying away in its recess a small proportion, perhaps almost imperceptible, from their surfaces, it prepared the way for further attacks and more extensive conquests. What was carried off at every ebb, was deposited along the shore, or in front of the ravaged tracts, thus forming a gentle ascent for waters urged only by the most moderate tides. Succeeding storms, occurring in the course of many centuries, completed the desolation of the lower lands and the demarcation of the Isles, by spreading the wreck of the different necks in those broad and level plains which they now present to the eye. This work, as I before observed, is still going on, surely though gradually, at St. Agnes; and it is also to be feared that, within a few years (unless timely measures are taken to prevent such a dreadful calamity) St. Mary’s will be divided into two distinct Islands, and the inhabitants of Hugh Town, or at least those who reside in the lower part of it, will share the fate supposed to have befallen the aborigines of the off-islands.

‘ Not only the lower shores, but even the more elevated coasts of the islands, have certainly suffered much, during the lapse of centuries, from the aggressions of the sea; which, by undermining the soil, has strewed the margin of the land with numerous immense stones, which were once imbedded many feet above the reach of the waves. Many ponderous blocks may still be seen jutting from the ground, in different places, as if about to tumble at the next surge. Indeed, the fresh appearance of the earthy cliffs sufficiently proves that they have not long been exposed to the air. Yet, on the other hand, it may be observed, that the stones and fragments of earth, so detached, bear so small a proportion to what remains compact; that though it is but reasonable to suppose that each of the islands formerly clothed with soil and verdure those beds of stones which every receding tide discovers at its base; and that those rocky and dangerous points which project in so many directions, are but the wrecks of former little hills;—yet the Islands may remain habitable and productive until the end of all things.’ pp. 71—73.

The very learned and very fanciful Mr. Whitaker started a romantic hypothesis relative to a supposed tract of land which once connected ‘ the island of Scilly’ with Cornwall. This tract, to which, we are told, was given the name of ‘ the Lioness’ (the *Silurian Lyonois*) contained one hundred and forty parish churches, all of which were swept away by the resistless ocean!! The date of this disastrous event, Mr. W. fixes in the tenth century. ‘ The long plain of the Isle,’ he

says, 'was overflowed at once, and nothing remained rising above the surface of the sea, except the mountains to the south-west, or the hills to the north-east.' The whole of this fearful tale is swept away by Mr. Woodley with a few facts. First, the Scilly islands could never have borne the aspect of mountains to any plains, for the highest land in Scilly is not 170 feet above the level of the sea. Secondly, the whole course of the soundings from Scilly to the Seven Stones, and thence half-way to the range of rocks denominated the Longships, is from 50 to 52 fathoms, diminishing, on the approach to Cornwall, to 47 and 45 fathoms: consequently, the supposed inundated tract must now be 300 feet below the sea; while in those places at Scilly, where the water has evidently gained on the Islands, there are not above three or four fathoms at high tides. Thirdly, the Seven Stones (the supposed 'hills to the North-east') do not lie in a direct line between Scilly and the Land's End, but full two leagues nearly N. W. of that line.

'Had the promontory of the Lioness, therefore, ever existed, it must have described a curve almost resembling a semi-circle, from Scilly to the Land's End. The greatest force of the Atlantic Ocean is exerted during the prevalence of storms from the south-westward, the sea then rushing in with a tremendous under-current from the Bay of Biscay. To this force the Scilly Islands have been constantly exposed, and yet, during the lapse of thousands of years, they have received, at most, but partial injury; whereas the promontory, or (according to Whitaker) the extended island, which is stated to have been overflowed at once, could not, from its position, have been acted on in a powerful manner by that or any other sea.'

As to the Cornish word *Lethowsow* or Lioness, by which the sea between Scilly and Cornwall is distinguished, it is accounted for by its general violence and turbulence, although it may have been connected with some forgotten tradition. Finally, as to the difficulty of reconciling the present dimensions of the county of Cornwall with the computation made in the reign of Edward I., which assigns it 1,500,000 acres, although it does not now contain above half that number, Mr. Woodley satisfactorily replies.

'The Survey of the date of Edward the First, may be clearly shown to have been formed on a mode of division of the counties of Cornwall and Devon which does not now prevail. Cornwall, at present, properly contains no more than 759,681 acres. In order to make it of the dimensions before noted, the supposed tract of land called *Lioness*, the length of which (from Scilly to the Land's End) could only have been thirty miles, must yet have contained 740,319 acres;—almost as much as the whole country of Cornwall!! The absurdity of this is sufficiently manifest; and the 1,500,000 acres

claimed for Cornwall in the alledged Survey, could only have been summed up by taking an incorrect and exaggerated measurement or estimate of Cornwall proper, and including Dartmoor forest (80,000 acres) and other Duchy lands, from the county of Devon; or else, as Mr. Whitaker says, by a casual "dash of the pen."

' That the present Islands, or at least many of them, were formerly united, there seem good reasons for believing. There are large tracts of sand, called *flats*, extending from St. Martin's to St. Mary's on the south, and to Tresco on the West. Tresco is joined to Bryher, and Bryher to Samson, by similar links. These flats are so dry at low water (spring tides) that from Samson to Bryher and Tresco a man may then pass dry shod;—nearly so from Tresco to St. Martin's; nor would the water reach higher than his knees were he to cross from the latter Island to St. Mary's.—St. Agnes appears to have been always separate from the rest.

' It is further deserving of remark, that these sands lie on the inner part of the Islands, towards the Roadstead, in which the depth of water is not more than from two to five fathoms; whilst the outer part of the Islands, which is more immediately exposed to the sea, is guarded with lofty crags and ranges of advanced rocks, having about fifteen fathoms of water *near* the shore, and from twenty to thirty-five fathoms at not a mile's distance from it. The Islands, then, never extended further into the sea; and what has been ravaged from them, has only tended to increase the distance between them, but not to diminish the circuit of the whole.' pp. 62—66.

How curious a work might be compiled, consisting of exploded hypotheses!—The climate of Scilly, our Author states, is very mild; but the winds are generally fresh, and often violent.

' By those who have kept journals it has been found, that not more than six days of perfect calm occur in the course of a year. During one half of the year the wind blows from Westerly points, that is to say, between South-West and North-West; and these winds are generally strong. Storms often arise almost suddenly, and last long; and the inhabitants, having no protection of trees, nor aught that might intercept their violence, feel their effects very sensibly. Yet in summer, the appearance of the sea and sky is delightful; and the view of the sun, slowly sinking in the Western wave at the utmost verge of the horizon, is calculated to excite feelings of the purest pleasure and the most sublime devotion.' p. 85.

Prefixed to the volume, is a neat chart of the Islands.

- Art. IX. 1. *The Life of the Right Hon. Wilhelmina, Viscountess Glenorchy*, containing Extracts from her Diary and Correspondence. By T. S. Jones, D. D. Minister of her Chapel, Edinburgh. 8vo. pp. 520. Price 10s. 6d. Edinburgh. 1822.
2. *The Holy Life of Mrs. Elizabeth Walker*: giving a modest and short Account of her exemplary Piety and Charity. By Anthony Walker, D. D. Rector of Fyfield, Essex. First published in 1690. A new Edition, abridged and revised by the Rev. J. W. Brooks, Domestic Chaplain to Lord Viscount Galway. 12mo. pp. 150. Price 3s. 6d. London. 1823.
3. *Memoirs of Eminently Pious Women of the British Empire*. A new Edition, revised and enlarged, by the Rev. Samuel Burder, M.A. 3 vols. 12mo. (Portraits.) Price 1l. 7s. London. 1823.
4. *A Mother's Portrait*: sketched soon after her Decease, for the Study of her Children, by their surviving Parent. 12mo. pp. 154. Price 4s. 6d. London. 1823.

It is a beautiful personification of Religion "pure and undefiled," which is suggested by the words of St. James,—a female occupied in visits of beneficence, and fleeing from contact with a polluting world. This feminine exhibition of Christianity realised in the living character, is one of the most attractive spectacles in the world. Even worldly and dissipated men will often be found to recognise the seemliness of religion in women. In them, a severe piety is more readily tolerated, and by their "chaste conversation" many a husband has, "without the word," been won over to religion. But the delineation of such a character is a delicate task, and requires a skilful limner. The coarse-featured daubings which have been sometimes held up to admiration as portraits of exemplary excellence, would give no idea of "pure and undefiled Religion" to those who were not acquainted with the original. There is, perhaps, no class of works more instructive, or which has been more extensively useful, than religious biography; but no works have been, for the most part, written in such bad taste or with so little ability. The immense quantity of religious trash which has been put forth in the shape of obituaries and memorials, has tended to bring the whole description of publications into contempt. This remark applies especially, perhaps, to female obituaries. It may be very interesting to private friends, to know what sermon first impressed the mind of their deceased relative, what hymns she was fond of repeating, and what were her dying words and confession—particulars which occupy the chief part of very many such narratives. But in such examples, there is nothing exemplary:

we might add, in such characters, there is nothing characteristic. The Christian life consists of something more than a conversion and a death-bed; but the fixing of the attention on these two points in the mental history of the individual, has, we are persuaded, sometimes had the effect of throwing Christian practice into the shade. Obituaries indeed, it may be said, are not to be considered as biographical memoirs. We have a word coined expressly for this sort of prose epitaph—*necrology*. But religious obituaries are continually run out into memoirs, and an amazing number are eked out into little volumes, the inanity and piety of which render them nearly harmless, if they fall into the right hands; for the texts of Scripture and scraps of hymns are at all events instructive. Still, what we regret is, that a style of piety should be held up in these works, to admiration and emulation, as exemplary, which has nothing in it distinguishing, and very little that is practical; that the standard of Christian character should be lowered to the most common-place specimens of well-meaning worth, and the mind be taught to shape its aspirings by the contemplation of dwarfish or vulgar models. In such works, we seldom meet with any thing either to elevate the mind, to inform the intellect, or even to excite to any high aim in the course of active piety. Their influence is at least negatively injurious; and it is well if they are not the means of corrupting the simplicity of the mind, by fostering a mawkish sympathy, rather than a noble emulation.

Of the works now before us, the first is entitled to very respectful mention; for Lady Glenorchy was no ordinary character, and her life would furnish matter for a highly interesting memoir. If Dr. Jones has not acquitted himself of his delicate task quite to our satisfaction, it is not that he has failed to place her Ladyship's character in an instructive light, or that the volume may not be read with profit and advantage, but chiefly that it is much too large. The size of the work would have been an objection, had it appeared immediately after Lady Glenorchy's death; but her ladyship has now been dead nearly forty years, and after this long and most unaccountable delay in bringing forward her memoirs, it is really extremely injudicious to publish them in this state. Her Biographer terms them 'annals;' and he expresses his confident hope, 'that, by all who know the Gospel in its spiritual character, these 'annals will be read with heart-felt interest;'

'not because they contain any thing strange or novel, or unfold any experience which is not more or less common to other Christians, but because they bring them to a more distinct and particular acquaint-

ance with one whose memory is highly and justly honoured in the religious world.'

Alas ! how many individuals does Dr. Jones calculate upon as his readers, who can have any personal reason for honouring the memory of his right honourable benefactress, unless it be on hereditary grounds ? Another ' religious world ' has sprung up since she entered upon her rest and her reward, strangers to Lady Glenorchy, the larger part, even by name. A few individuals besides himself survive, to connect together the generation gone by with the present. The Rev. Rowland Hill, whom we read of in the first chapter, A. D. 1764, then a young man ' of a decidedly pious character,' is now, at sixty years distance, the venerable patriarch of Methodism. But scarcely a name occurs throughout the volume, of any other surviving contemporary. The form of annals, moreover, is the worst that could have been chosen for a biographical memoir ; and the interest which might have been given to it as history, is precluded by the perpetual suspension of the narrative for the purpose of inserting different series of letters, and copious extracts from her ladyship's diary. These are multiplied and extended beyond all reasonable bounds ; and though, upon the whole, there is much that is instructive in the workings of mind which they lay open, and in the ingenuousness of character which they display, yet, Lady Glenorchy's natural powers were not of that high stamp that would give value to all her private meditations. On many passages we might be tempted to comment, were we not dissuaded by the consideration that the volume and our pages will have few readers in common.

It is but justice to say that the volume, though faulty in the respect pointed out, is free from any other objection, and may be recommended as containing much that is interesting to religious readers.

With the second work in our list we have been highly pleased. It is, as the titlepage announces, a reprint, with judicious abridgement and revision, of a memoir first printed towards the close of the seventeenth century. It may consequently be expected to reflect, in the quaintness of its composition, and the nature of some of its details, the taste and manners of the age.

In an Appendix is given, among other papers, a Letter written by Mrs. Walker to her grandchild, which amply justifies, by its good sense, naiveté, and enlightened piety, the fond estimate of her affectionate Biographer.

Dr. Gibbons's " *Memoirs of Eminent Pious Women*," the groundwork of the publication we have next to notice, was first published in 1777, in two volumes, 8vo. It was a good

idea of the worthy Doctor's, who seems to have had a somewhat aristocratical taste; and his list of female worthies shone most illustriously, commencing with four queens, and terminating with Mrs. Rowe. We cannot say as much for the additional volume compiled for the edition of 1804. Dr. Jerment was a sensible man as well as a sound divine, but he was touching on his dotage, assuredly, when he made that selection. Some of his eminently pious ladies were any thing but eminent. The first memoir in the volume was a case of decided lunacy; several others were scarcely less objectionable; while half the volume was occupied by some worthy countrywomen of the Author's, who had made good housemaids and good housewives, but to whom the immortality of the Evangelical Magazine had been a sufficient reward. Yet, the work, with this heavy makeweight, passed through an edition. In 1815, a third volume was added, and the venerable names of Gibbon and Jerment were rather unceremoniously merged in that of the Rev. Samuel Burder, A. M. Chaplain to H. R. H. the Duke of Kent, &c. &c. That gentleman took care to disclaim in his preface, all responsibility for the sentiments and opinions contained in the former two volumes; a strange disclaimer for an Editor to make, who took the whole publication under the protection of his own name, excluding those of his predecessors from the titlepage. But his own portion of the work did him but little credit. The new matter seems to have been obtained by any means; partly supplied by friends who were left to gratify their own feelings in panegyricizing their pious relatives, partly obtained from old magazines, and put together without any regard to chronology or selection. As a specimen of the un-editorlike style in which the third volume was got up, that which professed to be a memoir of Mrs. Lucy Hutchinson, by far the most interesting name in the table of contents, consisted merely of the fragment written by herself, which does not come down to her introduction to the colonel.

Either the Editor or the publishers have, however, bethought themselves in preparing this new edition, which appears in a vastly different shape. Dr. Gibbons's original work still forms the first volume, and is given without alteration; but the other two have been 'submitted to a severe revision,' the more objectional memoirs have been entirely omitted, and others have been much abridged, while something like chronological order is now preserved in the arrangement. By this means, room has been made for a considerable quantity of new matter.

'The memoirs which now appear for the first time in this work, or have been expressly rewritten for the present edition, are those of

Mrs. Lucy Hutchinson, Mrs. Evelyn, Mrs. Savage, and Mrs. Hulton, in the second volume: and in the third, those of the Viscountess Glenorchy, Lady Maxwell, Mrs. Berry, Miss Sinclair, Mrs. Fletcher, and Mrs. Graham. These extensive additions, it is presumed, are of a character to give an enhanced value and interest to the publication, which has long been a favourite with a large class of the religious public.'

Certainly, these additions have very much improved the work, and the Publishers deserve well of the religious world for the cost and pains bestowed on this new edition. Nothing now remains that is positively objectionable, but it would still bear weeding; and should an opportunity of further revision present itself at some future time, we should strongly recommend the entire suppression of several memoirs relating to obscure individuals whose characters were distinguished by no striking trait. There would be little difficulty in supplying their place with genuine exemplars. The work, however, in its present state, forms the most interesting collection of female biography extant, and will, we doubt not, prove very useful.

Perhaps we ought not to have classed the remaining work with the others, as it is avowedly a family memorial, in which the Author has given the freer vent to his feelings as a husband and father, from the idea that he was in the first instance addressing his children, and was appearing before the public anonymously. His debt of affection and gratitude to his deceased wife, appears to have been of no ordinary kind, as respects the aid he derived in all his studies and pursuits from her intelligent counsel. Among other things, he owns that, 'to her mild, persuasive, intelligent remarks,' he 'was greatly indebted in' his 'first serious examination of the principal theological controversies, especially that between the Calvinists and Arminians.' And yet, she was no polemic. A sterling, if not a shining character, consistent and uniform, if not eminent or highly accomplished, her worth was best known to those who had the opportunities of the closest observation, and the anxiety is natural, which is felt to preserve the portrait of such a mother.

ART. X. SELECT LITERARY INFORMATION.

• *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In the press, the *Star in the East*, with other Poems chiefly religious and domestic. By Josiah Conder.

The Eighth Volume of the Annual Biography and Obituary, comprehending Memoirs of most of the celebrated Persons whose Decease has taken place, or may take place, within the present year, is in preparation; and will be published on the 1st of January, 1824.

In the press, the Sixth Volume of Sketches of Sermons, furnished by their respective Authors.

Preparing for publication, a Treatise on the Law of Libel, by Richard Mence, Esq. Barrister at Law: in which the general doctrine of Libel will be minutely and logically discussed.

Shortly will be published, *Gleanings from pious Authors*: to which is added, a choice collection of Letters, including some by the late Rev. John Newton, never before published. Together with a selection of Poems, chiefly original. By the Author of Miscellaneous Thoughts.

In the press, the *Portable Eidouranon, or Transparent Solar System*.

In the press, the *Life and Letters of Krishna Pal*, the first Hindoo convert to Christianity. By the late Rev. William Ward, Missionary at Serampore: with a portrait.

In the press, *Original Letters from the late Rev. John Newton to his intimate friends, from 1784 to 1804*.

Dr. Carey has just published, the *Comedies of Plautus*, in continuation of the Regents' pocket Classics. Seneca's Tragedies will follow.

Nearly ready for publication, the *Principles of Forensic Medicine, &c.* by G. Smith, M. D. In 1 vol. 8vo. This edition will contain much new matter and various improvements.

Mr. Samuel Plumbe has in the press, a *Systematic Treatise on the Diseases of the Skin*, with coloured plates.

Mr. Haden has in the press, a Trans-

lation of Magendie's Formulary for the preparation and mode of employing several new remedies. In 12mo.

In the press, *The Night before the Bridal, and other Poems*. By Miss Garnett. In an 8vo. volume.

Sir J. E. Smith, President of the Linnæan Society, &c. &c. has nearly ready for publication the first portion of his *English Flora*. So much has been done in Botany since the publication of this Author's *Flora Britannica* and *English Botany*, especially with regard to natural affinities; and he has for thirty years past found so much to correct, in the characters and synonyms of British Plants, that this will be entirely an original Work. The language also is attempted to be reduced to a correct standard. The genera are reformed, and the species defined, from practical observation; and it is hoped the expectations of British botanists will not be disappointed.

A Geognostical Essay on the Superposition of Rocks in both Hemispheres, by M. de Humboldt, and translated into English under his immediate inspection, will be published, next month, in 1 vol. 8vo.

Captain A. Cruise of the 84th Regiment, has just ready for publication in an 8vo. volume, "*Journal of a Ten Months Residence in New Zealand*."

The regular publication of the *Encyclopedia Edinensis* will now be resumed. Part xix. will be ready in October, and the work will be completed within the original limits.

James L. Drummond, M. D. Surgeon, Professor of Anatomy and Physiology in the Belfast Academical Institution, has in the press a duodecimo volume, entitled, *First Steps to Botany*, intended as popular illustrations of the science, leading to its study as a branch of general education, illustrated with numerous wood-cuts.

The Second Edition (with corrections

and additions) of Miss Benger's Memoirs of Mary Queen of Scots, with Anecdotes of the Court of Henry the Second, during her Residence in France, will appear during the ensuing month. In 2 vols. 8vo. with a genuine Portrait, never before engraved, and a fac-simile.

Dr. Meyrick's Work on Antient Armour, in 3 vols. imperial 4to. will be

published on the 1st of October. This is the only work which acquaints us with the changes in Armour Chronologically; and contains 70 coloured, and 10 outline Plates; 26 Illuminated Capital Letters, engraved Vignette and Titles, with nearly 1000 pages of letter press.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of the Baron de Kolli, relative to his secret Mission in 1810, for liberating Ferdinand VII. king of Spain from captivity at Valencay. Written by Himself. To which are added, Memoirs of the Queen of Etruria, written by herself. 8vo. 10s. 6d.

FINE ARTS.

Sylva Britannica, or Portraits of Forest Trees distinguished for their antiquity, magnitude, or beauty. Drawn from nature, and etched by Jacob George Strutt. folio. Part V. 15s. Proofs 11. 5s.

A Series of Groups, illustrating the Physiognomy, Manners, and Character of the People of France and Germany. By George Lewis. imp. 8vo. 3l. 3s.—medium 4to. 3l. 15s.—and Proofs on royal 4to. 4l. 14s. 6d. half-bound.

The Scenery of the Rivers Tamar and Tavy in Forty-seven Subjects, exhibiting the most interesting Views on their Banks, from the Source to the Termination of each, including a View of the Breakwater at Plymouth, drawn and engraved by Frederic C. Lewis. imp. 4to. 2l. 10s. Proofs 3l. 3s. in boards.

A Descriptive Guide to Fonthill Abbey and Demesne for 1823, including a List of its Paintings and Curiosities. By John Rutter. 8vo. 4s. With a highly finished Plate and Vignette.

HISTORY.

Hunt's Bredow's Tables, of the History of the World, chiefly adapted for Instruction; divided into,—1. Ancient History.—2. Middle Ages.—3. Modern History. 8vo. sheets, 4s. 6d. folded in covers, 5s.

MEDICINE.

On Comparative Anatomy, illustrated by 171 plates. To which is subjoined,

Synopsis Systematis Regni Animalis nunc primum ex ovi modificationibus propositum. By Sir Everard Home, Bt. V.P.R.S. F.A.S. F.L.S. &c. 2 vols. 4to. 7l. 7s. large paper, 10l. 10s.

Practical Remarks on Fractures at the upper part of the Thigh, and particularly Fractures within the Capsular Ligament; with Critical Observations on Sir Astley Cooper's Treatise on that Subject. Observations on Fractures of the Olecranon; description of a new Apparatus for securing the upper extremity in injuries of the shoulder-joint and Scapula; on the re-establishment of a large portion of the Urethra; on the mechanism of the Spine. By Henry Earle, F.R.S. Assistant Surgeon to St. Bartholomew's Hospital, and Surgeon to the Foundling Hospital. 8vo. 8s.

MISCELLANEOUS.

A Voice from St. Peter's and St. Paul's; being a few plain words addressed most respectfully to the members of both houses of Parliament on some late accusations against the Church Establishment. By a member of the University of Oxford. 8vo. 2s. 6d.

The Youthful Travellers; or Letters chiefly descriptive of scenes visited by some young people during a Summer excursion, designed as examples of the epistolary style for children. 18mo. plates. 2s. 6d. half-bound.

The East India Calculator; or tables for assisting computation of batta, interest, commission, &c. in Indian money, with copious tables of the exchanges between London, Calcutta, Madras, and Bombay, &c. &c. By Thomas Thornton, Author of a Compendium of the Laws and Regulations concerning the Trade with India. 8vo. 11. 1s.

The East India Military Calendar; containing the services of General and Field Officers of the Indian army.

Under the sanction of, and dedicated by express permission to the Honourable the Court of Directors of the affairs of the E. India Company. By the Editor of the Royal Military Calendar. 4to. 2l. 10s.

Description of an Electrical Telegraph, and of some other Electrical Apparatus: with eight plates, engraved by Lowry. By Francis Ronalds. 8vo. 6s.

The Farmer's Directory, and Guide to the Farmer, Grazier, and Planter; with the Domestic Instructor. By Leonard Towne. 1 vol. 4to. 720 pages, with fine engravings, 1l. 10s.

PHILOLOGY.

A Grammar of the three principal Oriental Languages, Hindoostanee, Persian, and Arabic, on a plan entirely new and perfectly easy; to which is added, a Set of Persian Dialogues, composed for the Author, by Merga Mohammed Saulih, of Shiraz, accompanied with an English Translation. By William Price, Esq. 4to. 1l. 1s.

THEOLOGY.

The Reflector, or Christian Advocate; in which the united efforts of modern Infidels and Socinians are detected and exposed, illustrated by numerous examples: being the substance of the Busby Lectures, delivered on appointment of the lord bishop of London, in the parish churches of St. James's, Clerkewell, and St. Antholin's, Watlingstreet. By the Rev. S. Piggott, A. M. of St. Edmund Hall, Oxford. 8vo. 10s. 6d.

The Psalmes of David, translated into divers and sundry kindes of verse, more rare and excellent for the method and varietie, than ever yet hath been done in English, begun by the noble and learned Sir Philip Sidney, knight, and finished by the Countess of Pembroke, his Sister. Now first printed from a copy of the original MS. Transcribed by John Davies, of Hereford, in the Reign

of James the First. With two portraits, 250 printed. 12mo. 12s.

A new edition of the Psalms and Paraphrases of the Kirk of Scotland, with introductory remarks to each Psalm, by the late Rev. J. Brown, of Haddington; and to each Paraphrase, by his son, the Rev. J. Brown, of Dalkeith.

The Bible Teacher's Manual. By a Clergyman. Part II. Exodus. 8d.

The Works of the late Andrew Fuller. Vol. VIII. and last. 8vo. 12s.

Mary Magdalene's Funeral Tears for the Death of her Saviour. By Robert Southwell. 2 vols. royal 16mo. 8s.

The History of Moses, being a continuation of Scripture Stories. 3s.

Nicodemus; or a Treatise on the Fear of Man, wherein the causes and sad effects are briefly described, with some remedies against it. By the late Professor Frank, of Halle. 1s. 6d.

Sermons for Children, designed to promote their immediate Piety. By the Rev. Samuel Nott, junior, of America. 1s. 6d.

Pastoral Narratives, illustrative of the importance of Evangelical religion, and its tendency to promote the happiness of its subjects. 1s. 6d.

Bishop Marsh's Theological Lectures. Part VII. On the Authority of the Old Testament. 8vo. 2s.

Scripture Names of Persons and Places, familiarly explained; intended as a Companion to the reading of the Holy Scriptures, for the use of young persons. 12mo. 4s.

Bishop Hall's Sacred Aphorisms, selected and arranged with the texts of Scripture to which they refer. By Richard Brudenell Exton, Rector of Athelington, Suffolk. 12mo. 3s. 6d.

Devotional Exercises, extracted from Bishop Patrick's Christian Sacrifice; adapted to the present times and to general use. By Lætitia Matilda Hawkins. 12mo. 3s.